

# MOODY BIBLE INSTITUTE MONTHLY

Volume XXIII

October, 1922

Number 2

## The Better Day

By Rev. J. W. Kirschner, St. Joseph, Mo.

O Autumn days!  
With smoky haze,  
Hanging o'er the hills,  
And brooding o'er the browning woods;  
While quietness fills the universe—  
Except for song of locust wild,  
And katydid so meek and mild.

The birds fly low,  
As south they go,  
Over the ripening fields;  
The horned owl watches for his prey;  
Into the lake blue teals drop down;  
The bittern wades along the bar  
And mutters to the evening star.

The flowers that grew  
Around the slough,  
When summer days were here,  
Bowed in death one frosty night;  
Their blossoms now are sear and brown,  
But tucked away in woodland lair  
A flower blooms that's prettier.

In early morn,  
When comes the dawn,  
It shyly lifts its head  
And smiles into the face of day  
With lovely petals red and gold—  
It is the fringed gentian,  
Disputer of the frost king's reign.

When life's Maytime  
Starts to decline,  
And winter days come on;  
When friends and hopes, like frozen flowers,  
From you are gone ne'er to return;  
Do you lose faith and mourn the day,  
That took your favorite flowers away?

O troubled one!  
Why do you long  
For days that used to be  
When buds of Maytime clustered hung?  
Your eyes shall see a fairer day—  
The crowning day! the hope of men!  
The day when Jesus comes again!

20 Cents a Copy

\$2.00 a Year

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"He that sleepeth in harvest is a son that causeth shame." *Proverbs 10:5.*



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*"Lift up your eyes to the fields that are whit'ning,  
Hark! 'tis the voice of the Master and Lord;  
See, on each side there is work for the reaper,  
Sheaves that are golden shall be the reward.*

*Look on the fields how the harvest is wasting,  
Waiting for reapers to garner it in;  
He that is faithful receiveth his wages;  
Joy everlasting the reaper shall win."*

The Moody Bible Institute has been sending forth reapers for years. If you cannot be a reaper yourself, do you not want a part in sending forth others who will gather in the harvest? Ask for information about our Life Annuity Plan.

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153F Institute Place

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His success is nothing; they demand his commission. His cures are nothing; they want his diploma. Let us neither be surprised nor moved, when we hear such things. It is the old charge which was brought against Christ Himself. "There is no new thing under the sun." (Eccles. 1:9).—Bishop J. C. Ryle, D. D.

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News of the death of this distinguished brother last August, reached us too late for notice to be given in our September issue. He had been a

**Luther T. Townsend** preacher of high rank in the Methodist church, and subsequently served for a quarter of a century as professor of theology in the theological school of Boston University. Retired from active service many years ago, he still continued to wield his trenchant pen in the cause of evangelical Christianity almost until the day of his death at the ripe age of 84. In his Boston days we knew him well and were often associated with him in public causes. He was a valiant warrior for the truth and exceedingly able as well as fearless. The Roman Catholic hierarchy had felt the point of his weapon and knew

him as a foe to be considered. His great sermon entitled "Germany God's Battle Axe," delivered in Park Street Church, Boston, at the opening of the world war, marked him as a statesman-prophet. But perhaps one of the best things he did latterly in defense of the truth, was his brochure on *The Collapse of Evolution* in which he was far ahead of most of us in discerning the utter weakness of that inflated hypothesis.

Dr. Townsend used to be known as a Calvinistic Methodist, but whether that was entirely true or not, of the thing everybody who knew him was assured, namely, that he had no sympathy with the modernistic tendency as represented by some of the leaders of his denomination. Perhaps he never called himself a "Fundamentalist"—it was unnecessary—but until the last he stood to be counted with those who believed in the Old and New Testaments as an inspired revelation from God with all that it implies. He stood also for the gospel for the individual as one who was not expecting a regenerated society except as it was made up of regenerated men and women through faith in Christ.

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The *Federal Council Bulletin* (June-July), had an editorial on this subject which came so near stating the gospel as it really is, that we held our breath for joy. But we might have been spared the strain, for nothing happened differently from what might have been expected. The editor saved himself from commitment to the absolute truth while on the very edge of it.

"Let us be done," said he, "with setting the 'social gospel' and the 'gospel for the individual' over against each other. Each is but a partial phase of one indivisible whole."

Then he became interesting. "We shall have a better world except as we have better men," said he. This was underscored, and we sat up and took notice. "Changed environment is not a substitute for a changed heart." Better and better. "Nor shall we get a greatly changed environment until men's hearts are changed." Very near the goal, surely he will reach it. No, his thought curves, "The city of God will never be built on the earth," said he, "except as individual men and women in increasing numbers

find a new motive and new power in their lives and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus Christ."

This is not the gospel of Jesus Christ as we understand it, and its likeness to it is in our judgment, more dangerous to souls than an out and out denial of it.

It would be the gospel if it read thus: "The city of God will never be built on the earth except as individual men and women in increasing numbers commit themselves to Jesus Christ"—not to the way of brotherhood and love and service incarnated in Jesus Christ, but to Jesus Christ Himself.

Jesus Christ is Himself the Very God, and that which men and women need is vital union with Him by faith. He offered Himself upon the cross as a sacrifice for human guilt, and the men and women who commit themselves to Him as the crucified and risen Saviour receive the right, or the authority, to become children of God (John 1:12). That is to say, they are "born again," and this it is which gives them "a new motive and new power in their lives," and which leads them to "deliberately commit themselves to the way of brotherhood and love and service."

Very different is this teaching from that in the *Federal Council Bulletin*, as different as life is from death. When the Federal Council preaches this gospel the evangelical church will be with it to a man, with its money and its prayers.

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A friend sent us a pamphlet advertising another cult recently started, to which he attached the comment we have chosen as the title of our editorial note. It is certainly a true comment.

**"This Is a Wicked One!"** The platform of the cult rests upon "Fourteen Points," the first of which states that man is consciousness, the consciousness of God. God is the Infinite One, "the primal and actuating half of myself." Christ Jesus is the Son of God "as is every other being or thing which God created." Heaven is a condition of the mind, "always existent and always present." There is no death. There is no Devil. Hell is a belief and is neither true nor real. "Matter is all that stands between you and any goal you wish to attain." "The goal is constant, conscious unity with soul." If you will

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memorize the fourteen points, (a few of which we have stated in part), getting the full spirit and meaning of them, "you can positively overcome every physical, mental, moral, and financial ill." Every disease can be healed. "No one is turned away or given up until healed when case is taken." "We specialize on incurables and death claims." Treatments and class instruction are given by "experienced practitioners and teachers" and the public is invited to "come without money and without price." The projectors call it the gospel of Jesus Christ.

Is it not strange what is wrought in the name of religion, and in the name of the true religion! And is it not strange how easily intelligent human beings are led away! What a corroboration of God's Word that when men "receive not the love of the truth that they might be saved, for this cause he sendeth them a working of error (strong delusion), that they should believe a lie" (2 Thess. 2:11).

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In our August issue appeared a contribution from a Missouri correspondent entitled, "Can a Christian Be a Freemason?" The author was unknown to us personally but his contribution was published on its merits, as it seemed to be written in a good spirit and to be scripturally sound.

It was taken exception to however, by some of our readers, one of whom challenged the statement that "Freemasonry will not accept Christ as the Son of God." He admitted that in the first three degrees of Masonry no mention is made of Christ, but that in the Scottish and York rites He is spoken of as "the only begotten Son of God," and that the entire work of the eighteenth degree of the first-named rite is about Him.

Fairness seems to require the publication of the above rejoinder, and yet in the same letter the author confesses that while he has been a thirty-second degree Mason, he now believes that Freemasonry "is no place for the child of God." The great sin of Masonry, he goes on to say, is—"that a Christian is tempted to put his trust in Masonry and his Masonic brethren rather than in the living God."

\* \* \*

Our readers may recall that these words were reported as the orders given last summer by Mr. Warren S. Stone, chief of the Engineers Brotherhood, to train service men in Peril" at points where their lives were considered in danger because of strike conditions. It seemed so different from the orders that might have been expected to be given to men who were serving the public at a crisis, to say nothing of serving their employers, that it startled us. We were not surprised therefore to read in the same paper that the service men on one of the roads had gone the chief one better, as the saying is, and quit in such a way as to

leave the public in peril, and this apparently when they themselves were in no peril whatever. The *New York World* in its edition of August 12 characterized the act as "nothing less than inexcusable and dastardly."

It was quite unlike the previous reputation of the Railroad Brotherhood in which there are many men who know the higher brotherhood in Christ, and we are confident that these latter will continue to be heard from in one way and another until the public is reassured that they are not the kind of men who quit because they are in peril.

\* \* \*

We doubt if the idea will carry and we doubt if it is feasible, but its very suggestion by the New York Society for the Suppression of Vice shows how serious a situation it

**Book Censorship** presupposes in the field of literature to which it particularly applies. That field is the publications purporting to discuss psychoanalysis while really putting forth a flood of immorality.

The secretary of the society named in addressing the Author's League upon the subject, speaks of the "commercial urge which induces writers and publishers to put out literature tending to harmfully arouse sex impulses." It is a shame that it should be so, but we doubt if any Will Hays or Judge Landis will be found to function as a censor. Meanwhile let parents be on guard for their children, and let library committees exclude from the public shelves all books of the kind to whose harmfulness for the average lay reader there exists a reasonable question of fear.

\* \* \*

It may interest friends to know that our treatment of the International Sunday-school lesson is broadcasted every Friday afternoon from 1:10 to 1:50, from the Western Radio Station, Kansas City, Mo., W. O. Q. 420 meters,

**Broadcasting the Sunday-school Lesson**

and can be heard throughout most of the Missouri and Mississippi valley towns. All those having radio sets are invited to listen in. The enterprising broadcaster is Mr. Walter L. Wilson, Vice President of the Baker Lockwood Manufacturing Co. of Kansas City.

\* \* \*

We feel sure that all our readers who have been aware of the court proceedings through which this honored and useful servant of God has recently "Mel" Trotter passed, and thanksgiving that he has been cleared of the charges that were hanging over him. He was granted a decree of absolute divorce, and the suit brought against him for separate maintenance by Mrs. Trotter was dismissed. The latter, however, is not left without a comfortable support, as she receives a certain amount of money

and two houses, the rentals from which amount to about \$1,500 a year.

We deeply regret such a separation of husband and wife after many years of wedded life and united service in the Lord's cause, and all the more do we regret it because there was no reason for it in the infidelity of either the husband or the wife. Why it must have been is one of the many, many mysteries of life never to be cleared up this side of the morning that shall dawn without clouds.

How the enemies of the cross were rejoicing during the process of the trial, and how they were hoping that the great evangelist and rescue mission worker would be proven guilty! Now are they gnashing their teeth through fear, which we trust may be fully realized, that Mr. Trotter's power and fruitfulness in the salvation of souls may, by God's grace, be greater than ever before.

We pause further to say, that during the trial a reported interview with the editor-in-chief of this MONTHLY was published in different papers through the country, implying a question of doubt as to Mr. Trotter's innocence or guilt, which interview never took place. Moral: Do not believe all you read in the newspapers.

\* \* \*

It will be sad indeed if the effect of the recent decision of the United States Supreme Court is a return to anything like the previous conditions of child labor. This **Child Labor** is said with no reflection on the court, of course, whose decision, as pointed out by others, was based on a purely legal analysis of the law, uninfluenced by any "interests." It is simply unconstitutional for the Federal Government to try to regulate child labor by levying a tax upon its products not for revenue, but as a prohibitive measure. The friends of the children will now bend all their efforts towards the adoption of an amendment to the Constitution which they believe is the only effective way to prevent the evil.

## MORNING PRAYER

By Ruth Parrish, Bakersfield, Calif.

In the early, early morning  
Saviour, I would see Thy face,  
I would look upon Thy beauty,  
See Thy smile of love and grace.

I would come into Thy presence  
To receive the needed strength  
For the day that lies before me,  
E'er the evening falls at length.

I would hear Thee speak, dear Master.  
Lest the busy noise of day  
Should prevent my ear from hearing  
What Thy gentle voice would say

Put Thy impress so upon me  
That those who look at me shall see  
A reflection of My Saviour,  
Showing I have been with Thee!

Moody Bible Institute Monthly

# Conan Doyle and the Life Beyond

Editorial

"HELL, I may say, drops out altogether."

This is the way that Conan Doyle in his "raid" on American expresses himself when he comes to talk about what occurs to man after death. And in doing so, he unwittingly reveals the secret of the popularity of Spiritism as a religion. Any religious teacher who can drop out hell altogether will not lack a following, but at the same time he needs to be taken with a grain of salt.

However, Conan Doyle admits that without some punishment, "there could be no justice in the universe," but the only punishment the spirits will allow is a kind of purgatory as he calls it, a hospital for weakly souls rather than a penal community."

Criminologists will be interested in this. They are telling us that one explanation of the increasing lawlessness in our days is that so many of our jails and penitentiaries are 'hospitals for weakly souls rather than penal communities.' And if there is no more fear of punishment in the life beyond than there is here, then

"On with the dance! Let joy be unconfined!"

However, the spirits are somewhat inconsistent, for "Miss Julia Ames in her beautiful posthumous book, says in memorable words: 'The greatest joy of heaven is emptying hell.'"

Miss Julia Ames is a spirit whom Sir Arthur frequently quotes. She is plainly in high esteem in the Spiritistic circles which his presence graces, and she is here describing how the spirits in the higher spheres find part of their employment in reaching down to lower ones to educate their occupants and bring them up to a level with themselves. Hell therefore exists as a permanent place of punishment, or else there could be no such thing as emptying it!

But further light is thrown upon the

life beyond when Sir Arthur says, "The lower (spirits) cannot ascend, but the higher can descend at will." Sir Arthur himself cannot explain this, but the Bible explains it very clearly. These spirits in other words, are not the spirits of the departed, but demons who counterfeit materialization of the dead, and who inhabit the air. Satan, who is at their head, is called "the prince of the power of the air" (Eph. 2:2). They may come down to earth, but they cannot ascend to heaven.

This also explains what is another mystery to Sir Arthur, namely, why the greater part of the appearances occur soon after death. "Out of some two hundred and fifty cases carefully examined by Mr. Gurney," he says, "one hundred thirty-four of such apparitions were actually at the moment of dissolution."

He imagined that the dead man may be too pre-occupied with his own amazing experience to have much thought for others. But that is not the reason. The reason is that the demon is limited to earth in his means of obtaining information about the dead man, and the likelihood of obtaining it diminishes in proportion to the time elapsing after his decease. "Communications usually come from those who have not long passed over," says Sir Arthur, "and tend to grow fainter. ▲ ▲ ▲ One gets all one's views from the one generation." The above mentioned fact is the explanation of that.

It also explains something else. Sir Arthur is evidently a little ashamed of some of the experiences associated with Spiritism, the frivolous and foolish things. He cannot understand them, but he supposes that the dead person who comes back does so "retaining all his strength and weakness, his wisdom and his folly, exactly as he has retained his personal appearance." "We might

suppose," he says, "that the most frivolous and foolish would be awed into decency by so tremendous an experience, but impressions soon become blunted, the old nature may soon re-assert itself in new surroundings, and the frivolous still survive, as our seance rooms can testify."

Nay, Sir Arthur, the demons are playing tricks on you!

It is astonishing what details of the life beyond are given by these spirits in comparison with the reserve of the Bible. Sir Arthur tells us on their authority, that the people there are clothed, "since there is no reason why modesty should disappear with our new forms!" "People live in communities." "Examples show clearly either that the spirits have the use of an excellent reference library, or else that they have memories which produce something like omniscience!" He quotes the spirit of Raymond Lodge as believing that chemists in the life beyond can make even alcohol or tobacco which may "still be craved for by unregenerate souls!"

How a person of mature years with the acumen of Sir Conan Doyle can become sponsor for such vagaries demands some attempt at an explanation. But the nearest approach to one is his remark that it is not "easy to suppose that spirits can tell the truth about our world, but untruth about their own." One wonders if he ever heard of that "lying spirit" who persuaded King Ahab so that he went up and fell at Ramoth-gilead (I Kings 22:20-23)? Or, if he remembers that Julia Ames told W. T. Stead that he would meet his end by being trampled to death in the streets of London? It was for this reason that when the Titanic struck an iceberg, he deliberately refused to get into a boat, and went to his cabin and to his watery grave, convinced that his hour was not yet come!

God pity the man who builds his eternal hopes on such testimony.

## The Higher and Higher Life

By Rev. A. C. Dixon, D.D., Baltimore, Md.

"EVEN the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40:30, 31).

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself" (Exod. 19:4).

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him and there was no strange god with him" (Deut. 32:11, 12).

"They that wait upon the Lord shall

This is the third in a series of addresses given in the Moody Bible Institute on the general subject of "The Christian Life." The first which appeared in July, was entitled, "The Quiet Routine Life" (Walking with God); the second, which was not reported, "The Strenuous Life" (Winning the race); the third had for a secondary title, "Mounting Up With Wings As Eagles."—Editors.

renew their strength." Scholars tell us that the Hebrew word "renew" does not mean increase, primarily, if at all. It does not mean that waiting upon the Lord gives us more and more strength of the kind we already have. But it is in contrast to the verse that precedes: "Even the youths shall faint and be weary and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength."

We have a picture in the thirtieth

verse of natural strength, the strength of youth, a strength that becomes weary and that utterly falls. But they that wait upon the Lord shall get a new strength. It may almost be translated "shall exchange their strength"—shall exchange the natural for the supernatural strength—the strength of the youth for the strength of God.

The strength of the youth is the gift of God and the glory of the young man is his youth, and all of it should be consecrated to the Master; but they that wait upon the Lord get hold of the strength of God Himself. And as we wait upon the Lord, this supernatural strength works through us to will and to do of His good pleasure.

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## Waiting Upon the Lord by Prayer

Of course, there are many ways in which we can wait upon the Lord. Wait upon Him in prayer—by petition. "Ask and ye shall receive." And when you really pray, you have passed beyond the strength of youth. You do not get your petition by reason of any natural vigor that you may put into your prayer, but because God works in answer to prayer. The basal proposition of Andrew Murray's great book *Intercessory Prayer* ought not to be forgotten, that in His relation to His people God works only in answer to prayer.

Now if we trust our natural strength we shall get what we can bring. If we trust our sermon we shall get what the sermon can do. If we trust our money, our organization, our social position, we shall get what those things can do, and that may be something. But if you wait upon God in prayer and trust Him, you will get what God can do. And the need of the church today is what God can do. "When they had prayed, the place was shaken." Not when they had preached or held a Bible conference; not when they had organized or taken up a hundred million dollars for the work of the Lord, but when they had prayed. Nothing short of God can shake things, especially shake a city like Chicago. If good preaching could shake this town, the flag stones would be torn to pieces. Good preaching does not shake places. There must be a church on her knees back of the preacher if the place is shaken.

## What Was Back of Finney and Edwards?

It was Abel Cleary back of Charles Finney that led God to shake Rochester. A little group of people who prayed all night and came to church without their breakfast led God to shake this continent through the preaching of Jonathan Edwards. "And these all continued with one accord in prayer and supplication," and as a result of their prayer the rushing mighty wind and the tongues of fire on the day of Pentecost. Back of all revivals, whatever else there is, is prayer. God works in answer to prayer. They that wait upon the Lord in petition shall exchange their natural strength for the supernatural strength of God, Who works in answer to prayer.

## Waiting Upon the Lord in Praise

We wait upon the Lord in praise. Luke tells us that while our Lord prayed the fashion of His countenance was changed; He was transfigured before them. But look into that word pray, and you will find that it does not mean to beg, to petition. It is almost our word eucharist. It means thanksgiving and worship and praise, and when the Lord came before the Father in that attitude of mind and heart, the transfiguration took place; and that is the kind of praying which transfigures character to-day, that just delights to wait upon God for the pleasure of waiting upon Him. It delights in His presence—goes before Him with the incense of prayer and thanksgiving and praise and adoration, and as we praise God, God works the

exchange of the natural for the supernatural.

## Letting God Talk to Us

We wait upon God by letting Him talk to us. When praying we talk to Him; in our Bible study we let Him talk to us. And when we have let the Lord talk to us as He wants us to talk to Him, waiting upon the Lord to learn His message, our strength is renewed in the sense that it is made new, and we exchange the natural for the supernatural by the Word of God. "All scripture is God-breathed"—has in it the breath of God, and breathed out from God. It is a living Book, alive with the life of God. It does not say that the writers of Scripture are God-breathed, though that is true, but that the Scripture is God-breathed, and that is the proper translation.

If we wait upon God, letting Him speak to us, His supernatural power takes hold of us as we preach His word unto others. They that wait upon the Lord shall exchange the natural for the supernatural, and notice what takes place: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

It is waiting on the Lord that makes them mount up on wings. They are not conscious of using their wings. They are just conscious of waiting upon the Lord in prayer and praise and letting Him speak to them out of His Word; as we wait upon the Lord the wings use themselves. The supernatural power is in the wings and we mount higher and higher, and if you wait upon the Lord every day you will mount up higher every day, and you never get so high that you cannot get higher still as you wait upon God.

## Do Not Get Too High

Never get so high that you cannot get any higher in your own consciousness. Do not reach the highest point, for when you do, you will be on the dead level, or you may fall off. A man came over here from India and said he had reached the highest niche of Christian experience. I heard him say, "I do not deal with sin any longer on the inside; I just deal with it on the outside. Every emotion of my soul is under the control of the Holy Spirit." And when he said that, that man was living in a sinful relation that I will not describe here. Mr. Moody asked him if this was true. He contended that for others it was sin, but not for him; the sin had been taken out of him. Mr. Moody said, "If you open your mouth in this country again, I will publish you in the papers." And he went back to India.

There are those who believe that they have reached the highest niche and that all inbred sin has been taken from them. Then the Devil will suggest something, and they think it is all right for them to do it. The Devil took Christ to the pinnacle of the Temple, and asked Him to fling Himself down. If he can get you to the place where you do not need to wait upon God any longer to get higher and higher, he will push you off.

## He Got All There Was at Once

I recalled in Brooklyn the other day

the incident of a man who used to get up in prayer-meeting, and say, "Twenty years ago I received the second blessing, and I have not received anything since, because I got all there was to be had then." He had reached the top. I could prove it by every member of that church that he was the best prayer-meeting killer in the town. When he rose to speak it was like the bones of Ezekiel's vision, it was so dry. When he got through the prayer-meeting was about dead. Twenty years ago he got to the top and he quit waiting upon God to mount up higher, and he has been sinking ever since. He began to wither.

Whenever you feel that you have it all, you can depend upon it that you have reached a dangerous place. John the Baptist prayed the Lord Jesus that he might receive the Holy Spirit. "I have need to be baptized of thee, and why comest thou to me?" And yet John the Baptist was full of the Holy Spirit from his mother's womb. Those who are the highest want to mount higher still, and there is a topos height to which we come. But do not come to the top yet. Wait upon God and expect higher and higher things in the days to come.

"They shall mount up with wings as eagles; they shall run and not be weary." The youth get weary and if you trust in natural strength you will get very weary in body and soul, but if you wait upon the Lord you live the strenuous life and do not get weary, because God lives in you—you are living with the supernatural, and the waiting upon the Lord and the mounting up is the preparation for the race. Those who do not know how to wait upon the Lord and mount up on wings are not ready for the race. Those that wait upon the Lord shall renew their strength; they shall mount up, they shall run—but the climax is the last. "They shall walk and not faint"—which is a stronger word than weary.

## Doing the Humdrum

Those of us that wait upon God in prayer and praise and let Him exchange the natural for the supernatural, we shall live the strenuous life without weariness, and we can attend to the humdrum of everyday experience without fainting, which is harder than mounting up with wings or running a race. There is an inspiration about the crowd around the race track and about eagles' wings, but it is very commonplace, this walking along the dusty road, doing the humdrum things that lie closest to us. Look at Ezekiel's vision—there is the face of the ox, the symbol of patient endurance along the dusty road—but it is an ox with a wing, which is a symbol throughout the Bible of God Himself.

If you have yourself linked with God, the burden of the ox along the dusty road would make you faint, but He will keep you from fainting. Some of us appear better in the pulpit than we do at home Sunday night. Some of us appear better in conventions than we do in a board of deacons when two or three of them have horns. Some of us appear better in delivering a prepared

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address than when some one meets us and says a disagreeable thing.

### Too Holy to Be Polite

Last Sunday night I said something about complete consecration, and a man came up to me afterward and said,

"Do you mean entire sanctification?"  
"Yes, completely setting oneself aside and apart for God."

"Did you mean taking out all inbred sin and tendency to evil?"

"No, because I do not believe in it."  
He got so mad that he could not be polite. He spoke out loud enough to be heard by five hundred people,

"It is holiness or hell!" and off he went, mad as he could be. He had reached the top and he thought that all evil and tendency to temper had been removed from him. That fellow doubtless appears well in the pulpit, but they probably think better of him than those who were around and heard him that night.

I like to look at Jonah in Nineveh, but under the gourd vine he does not look so well. I like to look at Elijah on the top of Mount Carmel in the presence of the priests of Baal, praying down fire out of heaven. But look at Elijah at the gate of Jezreel, wet from head to foot with rain. And Ahab comes riding by and tells Jezebel all that has happened, and she vows vengeance upon Elijah. When Elijah hears this, he runs away so fast that the next day we find him up at Beersheba, one hundred miles away. And instead of going to the hotel, he goes out under a juniper tree and wants to die.

We need the supernatural power for the humdrum—for the kitchen and study, and for the things that fluster. We need the power of God as much in that as in anything else.

And notice: "I bare thee on eagles' wings and brought thee unto myself." The eaglet on the mother's back seems

to be the picture. Whatever some naturalists say about it, I believe it takes place. Certainly some birds ride upon the backs of other birds.

### The Preacher's Personal Experience

After forty-five years in the pastorate, it seemed to me that the Lord would have me leave this and go into the ministry at large. There was much struggle but a great quietness of heart, and I was thoroughly convinced: and as the end of that period of forty-five years approached, I felt solemnized. As many a time in this building and every year during the forty-five almost, I have had a watch night service, I thought I would have one all to myself, looking out upon the past and then upon the future.

The hotel proprietor, though he had not given us a fire for the whole winter, said he would give me one that night. It was a rainy, cold, last-day-of-March night. At ten-thirty I was sitting in my study chair with my Bible open, before a blazing fire. I then turned over and read the Book and asked God to speak to me anyhow and anywhere. I read through one or two of the shorter books, and I had a glorious time with the Lord, letting him search and strengthen me and inspire me out of his heart.

And as the clock was striking twelve, the old period of forty-five years was passing out, and the new period of forty-five million coming in, I sat there with my Bible on my knee. I think I knelt down with it open before me on the table and asked God to give me a message. Then I saw what I do not remember ever seeing before. "I bare thee on eagles' wings and brought you to myself." And I could look back and see the Lord bearing me up for forty-five years, no effort at all, and could look ahead and see Him bearing me up for forty-five million more and no effort at all, just resting upon Him. And I said, "Lord,

I have preached on walking with Thee and I have preached on running the race, but I never preached on riding; give me a good sermon to preach on riding." And I preached it in the Metropolitan Tabernacle, and we had a good time riding together that night.

"I bare thee on eagles' wings"—that is salvation, and there is nothing between the little eaglet and the rocks below that bring death except the mother bird. And there is nothing between us and destruction except God, and we do not need any more. There is just God, God in the blue, God in the heights, and we are resting in our simple weakness upon God. You can just rest upon God for salvation and for victory. And as you rest upon God for salvation and victory, He bears you. His supernatural strength is underneath and He keeps you.

"I bare you on eagles' wings and brought you to myself." The Lord did not take Israel out of Egypt to get them into Caanan. He took them out of Egypt to get them to Himself. And that is His object with us—to get us to Himself. And when He has brought us to Himself, He has accomplished the great purpose of redemption.

We have not time to look at that other Scripture which shows the way the Lord gets us on His wings, as the eagle stirs up her nest. He does this sometimes in order that we may commit ourselves to His wings and His power and strength. Do you want guidance while your nest is stirred? He will guide you; He will lead you if you commit yourself to Him.

There is no path through the air nor in the sea, but He has a way of leading us where there is no path, and if we commit ourselves completely to Him He will lead us through the pathless air and over the trackless sea. Just commit yourself to Him, and on His wings you will be borne.

## The Kingdom Parables in Present Day Application

By Professor Newton Wray, Taylor University, Upland, Ind.

THE kindly tone of Mr. John E. Moyle's letter in the MOODY BIBLE INSTITUTE MONTHLY of last February, in which exception is taken to my exposition of the parable of the leaven hidden in the meal, leads me to return to the subject in order to amplify certain phases of the argument and thus meet the objection set forth in that letter. It is gratifying to know that while premillenarians may differ in some particulars regarding the second coming of Christ and the millennium, they are in accord on the main facts—that the coming precedes the millennium and inaugurates that Golden Age.

### An Imminent Coming

This is the only view that harmonizes the prophetic Scriptures of the Old and New Testaments, and furnishes the believer with incentives to unworldliness and watchfulness. It is psychologically impossible to get people to heed the Master's command, "Be ye

ready for in such an hour as ye think not the Son of Man cometh," when their thought is of His coming at the end of a long age. When they are warned of an imminent event, they will react to its significance.

Note the spirituality and zeal of the apostolic church in which "the blessed hope" burned with an ardor never since equalled. The critical objection that the early Christians were mistaken in their hope does not answer the argument that this hope was a powerful motive to holy living and self-sacrifice and justifies the charge that such an objection is unfair. Tried by Scripture it is seen to be merely the vague generality of unbelief. It is the critics who are mistaken. Those early Christians understood the teaching of Christ and His apostles far better than men who dispute its authority and finality. They believed, as premillenarians now do, that the Lord's return has for its object the fulfilment of Scripture concerning a

kingdom age in which Israel, now a withered tree, "shall blossom and bud and fill the face of the earth with fruit," while the church, her mission done, shall reign with Him.

And they were warranted in regarding the event as imminent, by this fact, as well as by the emphasis placed by Him upon its uncertainty as to time and suddenness as to manner. It was not for them "to know the times or the seasons which the Father hath set within his own authority," but to receive power of the anointing Spirit and be His evangelists until He should return and "the times of restitution" should set in (Acts 1:7, 8; 3:20, 21). This was said with respect to the church as a corporate body.

### The Parable of the Leaven Consistent

The kingdom parables cannot be forced to yield an exposition out of harmony with this comprehensive statement. They cannot be turned against each

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

other nor against other portions of Scripture. If the Bible is inspired, it can not contradict itself. And our Lord who was jealous for the fulfillment of every word of God, who said "the scripture cannot be broken," would never speak a parable that did not agree with any part of it. Therefore the parable of the leaven must be consistent with other parables of the group and with Scripture as a whole. The point of resemblance must be such that this consistency will be preserved.

When Mr. Moyle refers to "fire" and "water" as being used in more senses than one and asks, "Is it unreasonable to believe that leaven may also be used in different senses?" the answer must be found in a careful study of these parables and of all the passages that have to do with the subject. The answer must accord with the principle or purpose that accounts for the statement in any case. The symbol or figure must not invalidate such principle and purpose. A figure, as has been said, cannot be made "to go on all fours." Fairness to a speaker or writer demands that we confine our attention to the point of his argument.

#### Fire and Water as Symbols

What, now, is the point of comparison in these figures? With respect to fire, is it not the holiness of God, which, in the one case, through faith in the atonement of Christ, consumes sin and purifies, but in the other case burns with wrath "against all ungodliness and unrighteousness of men who hold the truth in unrighteousness" (Rom. 1:18)? As to water, the point is power; when divine, to cleanse and satisfy, or to destroy, according to man's attitude to the same; when human, to rage and rebel. Although the figures are different, they are seen to relate to a certain principle with appropriate applications. The Scriptures furnish no exception to this interpretation.

In the parable of the leaven, the comparison is not between the kingdom of heaven and the single term leaven, but between that kingdom (during the present dispensation) and the conditions mentioned in the parable. The complete predicate is part of the comparison. If leaven be considered a good principle what is the meal? If this is made to stand for the natural heart or the world, the parable would contradict the teaching of Scripture throughout; for meal, without a single exception, is the symbol of good, while the heart and the world are described as evil.

If both terms (leaven and meal) stand for good, the Lord is represented as saying that the kingdom of heaven is like a good thing hidden in a good thing; which contradicts the theory that the leaven is the gospel permeating and changing the world. On the contrary the gospel is always the meal, and the leaven and the world something else. No change in the order of the words would alter the meaning of the parable. What that meaning is I will now attempt to show.

#### The Purpose of Matthew's Gospel

Matthew's purpose in writing his

Gospel to the Jews, was evidently to prove the Messiahship of Jesus through whom the kingdom expected by them should come. Hence he does not follow the chronological order of events, but so arranges his material that it shall bear directly on that purpose. So we find him bringing together in a chapter or context incidents widely separated in time. The principles of Christ's kingdom are set forth very early in the narrative. Miraculous proofs follow, with increasing hostility from the nation's leaders; notwithstanding which He confines His ministry to "the lost sheep of the house of Israel."

Thus the narrative moves on to the twelfth chapter where a decisive break occurs, suggesting the abeyance of the hope of national conversion and the superintention of a dispensational program in which the kingdom would assume a peculiar form for the age. Then follow the kingdom parables, the first one at least spoken "the same day" on which the break occurred, all of them grouped here to show they teach the same general truth regarding the kingdom. There is nothing in Matthew's narrative subsequent to these parables to contravene, but much to confirm this suggestion.

#### Luke Agrees With Matthew

Luke, who wrote for the Gentile world, agrees with Matthew, in a remarkable passage following the eschatological discourse of 17:20; 18:8, which contains our Lord's answer to the demand of the Pharisees, "when the kingdom of God shall come."

The passage begins in the same way as that discourse, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds and said unto them, Occupy till I come" (Luke 19:11-13).

Christ taught plainly that He was going away and that the kingdom which the Jews looked for should appear with His return. Between His going away and His return the rule of heaven on earth would have the form indicated by Matthew.

Luke employs the phrase "kingdom of God," which is the rule of God in its all-inclusive sense. Matthew's phrase "the kingdom of heaven" expresses that rule on earth. Of this there are two forms, the form it takes during the interval of Christ's absence, and that of the millennial age, a pure theocracy.

#### Jesus Furnishes the Key

We have to deal with the former, and there is no better way to understand His teaching concerning it than to study carefully this group of parables.

Such a study will prove that there will be no millennium before the end of this dispensation (See Greek, "end of the age," vv. 39, 40), but that a mixed condition will prevail, in which the divine sower and the wicked one are at work, the one with His gospel, the other

with counteractions and counterfeits, till the Lord of the harvest shall return to garner His wheat (in the rapture of the church) and put an end to Satan's work.

It is suggestive of a true interpretation of these parables that Jesus explained three of them, thus furnishing us the key to unlock "the mysteries of the kingdom of heaven." In the parable of the sower, the seed is the Word, which Satan counteracts. The subjective state of the hearers is emphasized. Only one out of four profit by the Word. The next parable varies the figure, emphasizing the objective aspect of the kingdom. Satan here counterfeits the good seed (children of the kingdom) with tares (children of the wicked one), and he does this so subtly (vv. 25-27) and thoroughly (vv. 28, 29), that his crop must come to maturity; no separation can take place "until the harvest" (vv. 30, 39-41). Then "they shall gather out of his kingdom all things that offend and them which do iniquity."

Mark the words, "out of his kingdom." When it is said that my exposition of the parable of the leaven would make the kingdom of heaven "a corruption working in the world, a conception of the kingdom which cannot be admitted," my answer is verse 41 of the context, as well as the net with its good and bad fish. The purpose of Jesus was not to describe the nature of the kingdom but rather to set forth that complex situation in which the rule of God is contested by evil forces, the world as the field, the church as an institution in the world with the Word of God, and the multifarious agencies that strive for mastery in this dispensation. In short it is like Christendom wherein the Word of the kingdom fails in three-fourths of its hearers, the wheat and tares are inextricably mixed, and the net of evangelism, cast into the sea of the nations, gathers all sorts of fish.

Can the parables of the mustard seed and of the leaven hid in the meal be made to contradict this uniform teaching? I think not. The former stands for nominal Christianity, the vast outward growth of the Church from the smallest beginning to its present numerical strength. If the first parable refers to the individual aspect of evangelization, this one discloses its collective result, and is objective in its emphasis.

#### Where False Teaching Comes In

My position is that this parable of the leaven cannot be so interpreted as to throw away the key Jesus has put into our hands by His explanation of three of the group, as well as to contradict the entire teaching of the Bible concerning the leaven. On the contrary, as the mustard tree represents the visible historic embodiment of the kingdom principles in its "children," whose faith is discounted and hindered by the presence of "children of the wicked one," so the leaven stands for an inward, corrupting principle in whatever form, hidden by the church in her system of doctrine as received from Christ and His apostles. (See Luke 24:44-49; Acts 1:6-8, 28:31; Gal. 1:11, 12; Col. 1:23;

1 Tim. 4:16; 2 Tim. 1:13, 14; Titus 1:9; 2 Peter 1:19-21; 3:15-17; Jude 3.) These Scriptures refer to a system of doctrine.

To apply the above illustration: If schools and teachers of the church may be signified by some of the "birds" in the mustard tree, their teaching would be the leaven at work in the meal. Our Lord simply employs different figures to indicate these facts. In the one case the church is the object or passive recipient of evil forces; in the other, she is the active agent in introducing and tolerating the corrupting process.

The Ephesian church was commended for its hatred and expulsion of false teachers, though reproved for its lack of love. No doubt for a time they heeded Paul's farewell message (Acts 20:17-31). But as proof that the church in general was such a passive recipient, note the following passages: Acts 20:28-30; 2 Tim. 2:17, 18; 2 Tim. 4:1-4; Titus 1:10, 11; 1 Peter 4:17; 2 Peter 2:1, 2; 2 John 10, 11; 3 John 9, 10 (Diotrephes a church boss turning down the apostle!); Jude 4, 17, 18; Rev. 2:14, 15, 20.

These passages show that the church is warned against the coming of evil birds, or admonished that they have already found lodgment among her branches and are tolerated on their roost. It was difficult for evil to get or retain a foothold, during the life-time of the apostles, whose presence and authority were powerfully corrective (Acts 13:8-12; 2 Cor. 7:12; 13:1-4; 3 John 10; Rev. 1:11; 2:2). Nevertheless the tendency which Jesus described in His kingdom parables manifested itself strongly in their day. Thereafter, it developed rapidly.

#### Leaven in the Old and New Testaments

It is the special aim of the parable of the leaven in the meal to emphasize this tendency.

Leaven is never mentioned except as something that ferments and spoils that in which it is placed. It was forbidden in every type of Christ and in every symbol of holiness and sound doctrine. Its use in Leviticus 7:13 and 23:17-20 implies sin or imperfection in the membership of the church, notwithstanding which the value of Christ's sacrifice avails. In Amos 4:4, 5 it indicates hypocrisy or pretense for which judgment could not be averted.

In the New Testament it bears this uniform meaning. Paul calls it "the mystery of iniquity" (2 Thess. 2:7), using the same word to denote one of the "mysteries of the kingdom of heaven" spoken of by Jesus, who warned the disciples against the leaven of the Pharisees, of the Sadducees, and of the Herodians.

The leaven of the Pharisees and of the Sadducees was called "the doctrine" of those sects (Matt. 16:12); that of the former was explained as "hypocrisy" (Luke 12:1). This hypocrisy was self-righteous devotion to the Scriptures which the sect diluted and perverted by the traditions and commandments of men (Matt. 15:1-9). In its broad, inclusive sense it was legalism—the substitution of law for grace, or the mix-

ture of law with grace. As such it was the subject of one of Paul's powerful epistles. And as such it leavened the whole lump of post-apostolic Christianity.

The leaven of the Sadducees was rationalism. They said there was "no resurrection, neither angel nor spirit" (Matt. 22:23; Acts 23:8). They were the higher critics of that day, ruling out the supernatural and reducing religion to a naturalistic basis. They took the same liberties with the Scriptures that the modern critics do. Their limitation was the same: "Ye do err, not knowing the Scriptures, nor the power of God."

As for the Herodians, they were a worldly set, caring more for politics than for religion. They were in "for a good time" and would compromise the truth any day for worldly power and favor. The lowly Nazarene was beneath their contempt. Their successors are everywhere today. A holy religion has no attraction for them. They care only for the material benefits, the by-products of Christianity. The Cross is an offense; its humbling doctrines are taboo.

All other New Testament references to leaven signify evil. Every passage that speaks of false teaching is a plain allusion to this corrupting principle. In 2 Timothy 4:1-4 and Titus 1:9-11 it is contrasted with "sound doctrine." In 2 Timothy 2:17, 18, it is a denial or perversion of the doctrine of the resurrection, eating "as doth a canker"; in 2 Peter 2:1 it is a rejection of the vicarious atonement of Christ. The Greek verb means to ransom with a price. In 2 Peter 3:1-4 it is a denial of the second coming of Christ as a literal event; in 1 John 4:2, 3 and 2 John 7-11 it is a denial of the incarnation, and, by implication, of the virgin birth; in Jude 4 it is antinomianism and rejection of the Lordship of Jesus; in Revelation 2:14, 15, 20 it is teaching that justifies loose morals and clerical usurpation. That which could not be tolerated in Ephesus was permitted in Pergamos and enforced in Thyatira, thus showing the growth of error.

#### Other Features of the Parable

When we examine the other features of this parable the case for leaven as corruption is made stronger. Meal always represents purity and soundness of doctrine and life. In Leviticus 2:11 it typifies the manhood of Christ in suffering, and both leaven and honey are forbidden—the former indicating sin, the latter the natural sweetness that will not stand the test of fire.

Yet there are so-called Christian teachers who inculcate doubt of the sinlessness of Jesus and hold that our salvation is in imitating an amiable example!

The following sentences (*italics mine*) are taken from a text-book used in a church school: "He was tempted, as all men are; and we have no means of knowing, really, that He was absolutely without sin." "We are told of His agony of spirit in the garden where He was arrested, and can guess the bitter doubt that found utterance in the despairing cry from the cross, 'My God, my God,

why hast thou forsaken me!' But He conquered His weakness, bowed to the divine plan and met His death serenely a martyr to His faith in His own destiny."

Strange teaching for young people who come out of Christian homes! The leaven of Unitarianism is working in the meal, placed there by the woman!

#### Who Is the Woman?

The church: if true, the bride of Christ; if false, the harlot that corrupts the souls of men. As a faithful church she seeks for the lost by the light of the Holy Spirit (Luke 15:8, 9). As unfaithful, she carnalizes her membership and lines them up with the idolatrous world (Rev. 2:20).

Thus we see the church corrupting her system of pure doctrine by the leaven of heretical teaching and this means apostasy from the faith.

The teaching of the parable would not be different, should it read, "The kingdom of heaven is like unto a woman who took and hid leaven in three measures of meal."

In either case the responsible agent is the woman (church) and the effect of her action is corruption of the faith. The corrupting process goes on in secret aided by the silence or apologetic attitude of pulpit and press, the mass of the membership not realizing the insidious character of the teaching in institutions they support.

#### The Hid Treasure and the Pearl

The parables of the "hid treasure" and the "pearl of great price" agree with this general outline of kingdom truth. Israel is the treasure hid in the "field" (world) which was bought by Christ's blood for the accomplishment of His kingdom purpose toward it and the nations in the coming age. The prophecy is running: "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. 8:8). Another prophecy declares that God's people lie buried among the nations, but that He will bring them out of their graves into the land of Israel and make them the joy of the whole earth (Ezek. 37:12-28; Zech. 8:23; Acts 15:15-17; Isa. 27:6).

The pearl of great price is the true church—the body of saved believers—as distinguished from the mustard tree, the visible, nominal church. Surely the "merchant man" is Jesus Christ, as is "the Good Shepherd" who came to seek and to save the lost, and the "nobleman" who went away to receive a kingdom and to return. The sinner does not buy; he is "bought with a price" (Mark 10:45; 1 Cor. 6:20; 1 Tim. 2:5, 6; 1 Pet. 1:18, 19).

The hid treasure and the pearl represent the two sides of the kingdom which the nobleman returns to set up—the earthly side with Israel in her Messianic position at the head of the nations, and the heavenly with the glorified church as the bride of the Lamb reigning with Him over Israel and the nations. For her He "sold all that he had" (Phil. 2:6-8; Eph. 5:25-27; Titus 2:14, R. V.), and in her He shall be glorified and admired in the day of His appearing (2 Thess. 1:10).

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.



# The Marvelous Unity of the Bible

By Rev. Frank M. Goodchild, D.D., New York

**D**R. GRAY, teachers, students and friends of the Moody Bible Institute:

This is a Baptist day. It was a Baptist hymn you just sang, you know. The author of it was a Baptist preacher called from a little church to a big church. He had his goods packed to go and then the strain came on his heart and he could not go. He stayed with the little flock and wrote that hymn—

"Blest be the tie that binds

Our hearts in Christian love"—

and in writing that hymn, sung by all bodies of Christian people he rendered a vastly greater service than if he had gone to Westminster Abbey to preach.

I never have visited the Moody Bible Institute, not because I have not wished to, but because I have been much too busy to do it, unless I had a special mission here to draw me. But I assure you I am one of that vast multitude of people interested in the work of the Institute, praying always for its work. If you ever get discouraged remember that your friends, not only in this land but throughout the world are numberless, and we bear you on our hearts constantly, teachers and students alike. You are not forgotten in heaven, of course, and you are not forgotten on earth, and I am one of that great multitude who pray for your work often.

I am to talk to you for a little while about the unity of the Bible.

"I accept the Bible un-mutilated." I spoke those words thirty-four years ago to the council that examined me for ordination to the ministry. I say them with even greater emphasis today.

Some who were present that day did not like the statement. I am not sure they would like it any better today; and yet I did not then and do not now mean in making that statement, to make any insinuating suggestion, but simply to declare my absolute confidence in the oneness of the Holy Scriptures, and to intimate that any subtraction from them would be a mutilation of them.

It was not an ill-considered statement when I made it first, although I was then only a youth fresh from college and the theological seminary, and I make the same statement today, after many years have furnished ample opportunities for a profound consideration of them, opportunities that have not passed unused.

## He Has No Fears

I am free to say that during all these years I have never felt any fear about the Book. I have enjoyed an unshakable conviction that it is God's Book; that God is able to take care of it and that He will take care of it. The people who have sat under my ministry know I have no fear at all of criticism of the Bible as such, but the spirit of the critics I have often unsparingly condemned and their dicta I have unhesitatingly repudiated.



Central Baptist Church, New York City

But criticism so far as it is a careful, intelligent, honest and scholarly study of the Scriptures I have always welcomed. The Bible itself invites it and common sense approves it. The higher the claims any book makes for itself, the more positive its demands for our obedience, the more searching our scrutiny of it should be. I have no use for superstitious credulity determined to believe the book no matter what its contents, and I have no use on the other hand for the critics who are determined not to believe the book no matter what its contents. The blind believer and the blind disbeliever are surely equally fools, both having cast good sense to the winds.

And I do not know but the man who

professes to believe in the Bible but denounces those who investigate its claims and manifests fears for the results of the examination—I do not doubt but that man does the Bible more harm than the worst critics of it. He does not believe in the Bible who hugs it to his bosom and runs off into the darkness of superstition and traditionalism, fearing to bring it to light lest its statements be disproved. But he believes the Bible who confidently seeks to have all light possible shed upon it; who says "The more light the better"; and who believes the more we study the Bible the more we shall feel what an infinite treasure we have in it.

## His Father's Bible

Now while I have not shut my ears against anything that scholarship has had to say about the Bible, and while I have done all that I could to keep up with the work of biblical students at home and abroad, yet I have today the same Bible that my father gave me so many years ago. There are just as many books in my Bible as in his. The parables are all there, the miracles are unshattered, the history remains trustworthy, the requirements are just as high, the assurances just as comforting, the promises just as reliable. I have been preaching from the Book as my father did, and I make the bold claim today, in spite of the supposedly superior light that we have now, that my father was as earnest and expert a student of the Word as any of us. He did not know much about "varied readings," or "clay tablets" or

results of excavations, but he knew God as men who walk the halls of Scripture knew Him, and he knew how to make other people acquainted with Him. It was the boast of Tertullian, that every mechanic among the Christians of his day "knew God and could make Him known to others," and it delighted Tertullian to set that fact in contrast with the ignorance of Thales, the Greek philosopher, about God.

## How to Know the Bible

You know there is another way of knowing the Bible than by a critical study of the text or a careful scrutiny of its origins, and that is by the illumination of the Holy Spirit. The Bible knows how to bear witness to itself. The divine



qualities of the Bible are intrinsic and self-authenticated, and not dependent upon anybody or anything outside for certification. It is not necessary for us to have the counter-signature of Tübingen, or Leipsic, or Berlin, or Oxford, before we believe the divine Word. On the other hand men may feel they know the source of every paragraph in the Book, the historical setting of every incident, and the biography of every word used, and yet altogether miss the real meaning of the Book. It is as true today as ever that some things are revealed to us only through the Spirit of God, and I cannot escape the conviction that we get more from the Book as we approach it in sympathy and gratitude, than if we come to it with challenge and criticism.

### Its Divinity

Now let me speak for a little while on the oneness and the divine origin of this Book. Its oneness in its effects, in its structure, in the personality that dominates it.

A man who never had seen a copy of the Bible who should pick it up and look into it would perceive at once that it is not like other books. There is a majesty in the words that makes them sound different from men's words; an insight into our nature that makes us tremble; a perception of our needs that fills us with hope; a power to satisfy those things that go beyond our hopes.

Archbishop Leighton has told us of a man who went into a church in Glasgow and heard the fifth chapter of Genesis read. It is almost nothing but a list of the names of the patriarchs from Adam to Noah, and the number of years they lived. But the man left the church that day converted, and the thing that converted him was the constant repetition of the phrase—"And he died." Adam lived so many years—"and he died." Seth lived so many years—"and he died." Methuselah lived so many years—"and he died."

Dr. Robert F. Horton in relating the incident, said, "I believe you can do so with every book from Genesis to the end, and every page of the book has the same power to lead a man to believe in the living God and the Christ who loved him." Once when a missionary read to the natives of an East Indian city the first chapter of Romans, an intelligent Brahman came to him and said, "That chapter was written by some of you missionaries about us Hindus, it describes us so exactly."

A body of Chinese employed to translate the New Testament went on translating it at first without any apparent effect on them, but after some time the leader said, "What a wonderful book this is."

"Why so?"

"Because it tells me so exactly about myself. It knows all that is in me. The One who made this book must have made me."

A Moslem is particularly difficult to turn away from his own belief, and the only way he is ever brought to Jesus Christ is when he is induced to read the Bible. If you can get a Mohammedan

to read the Bible his conversion is practically certain.

Dr. Robert Hooker gave an incident of a Christian Englishman visiting in Cashmere, accompanied by a native servant, a Mohammedan. The Englishman was no more ashamed of praying than his servant was. Every day he read the Bible and prayed in his tent. The servant observed it. He was not surprised at the praying, but he was curious about the Book. He asked what book he was reading, and the man told him it was a New Testament and added, "If you would read it for yourself I would give you a copy, but you must promise to read it."

He said he would, and the Englishman got him a copy in his own language. The native read it and before long asked to be baptized and became a herald of Christ.

### Its Uniqueness

Now from these singular uniform results coming from the reading of this book, we can easily infer that in all its parts it has a singular character. Here are sixty-six books bound together. Some are only a page or two in extent. Some take hours to read if they are read aright. These books were written by forty men at least. They lived in different lands far separated, they wrote in different languages, many of them, and they represented every social development. Each author was evidently conscious of being free in what he did. He developed his own theme and used his own style of expression. There was absolutely no possibility of collusion among them. I do not think any of these men thought they were writing a part of a Book, so thoroughly independent were they. Yet the result of all the writing strangely enough, was not many books, but one; so evidently one that when put together it was called The Book or the Bible, and that is one of the most marvelous things in the world.

The subjects on which these men wrote were those on which nature and their own thinking could give them the least possible light, and yet in the whole 1500 years of its composition the matter of this book was absolutely one. Its purpose altogether harmonious and unchanging from beginning to end. Its view of God and man remained the same, and all over the world, among the most varied peoples the effect of reading any part of the book is always the same.

There is nothing like that anywhere else in the world. It is unnatural; it is awesome; it is supernatural. What explanation shall we give?

Not long ago my church built a new meeting house in New York City, and I often went down to look at the men as they were working there. There was a small army of them, working on different parts of the building at a distance from one another. They were very different sort of men. The materials were different. The steel came from Pennsylvania, the limestone from Indiana, the wood from the forests of the Northwest. There was such a variety of materials as

I could not even name here today. And each man went about his work apparently without thinking very much of the other men working there, and yet out of all that fine structure daily grew into its final perfection. If as I stood there you had asked me the explanation of such harmony of result, I should have pointed you to a man who now and then moved about among the workers, and called their attention to a paper he carried in his hand. That was the superintending architect, and the sheet to which he referred was the detailed plan of the building. That plan was the work of one master mind that controlled everybody from the biggest to the smallest; from the finest mechanic to the most ignorant laborer. It controlled everybody who did a single stroke of work on the building, and so the marvelous harmony of the building was obtained.

You have no reasonable explanation of the impressive harmonious work done by forty or more in the Bible, unless you accept the statement they themselves made repeatedly, that they were inspired and controlled by one master mind, God himself, a sensible and satisfying explanation to any man who will consider it.

### Opposed to Environment

Now the unity of the Bible is the more remarkable when you remember their teachings were often at variance with the opinions among the people with whom the authors lived. Men are usually profoundly affected by their surroundings. Environment is said to be more efficacious in making character than heredity today. Tennyson said, "I am part of all that I have met." At a Crozier commencement some time ago, Dr. B. C. Taylor who had been a teacher there for forty years said, in his farewell address, "I wish I could analyze myself and tell where each part of me came from." We often try to do that sort of thing. We say of one trait, "That came from my father." Of another, "That I caught from my grandfather." Another will say, "I have a friend and I learned that from him."

The biblical writers all betrayed their living relations by the ideas they expressed and the way they expressed them. It would have been impossible for any one to have heard some one talk like Paul the scholar, and yet that not create any effect. God saw that he would have to reveal to man His own great abhorrence of sin, and His grief over man's falling, and the method by which he might have a remedy from sin. In that great thing the Bible writers always held absolutely true.

Some have impressed it upon us that Moses learned much from Egypt, and that the Jews gave us what they got from Babylon, Egypt and Assyria. Moses, indeed, was learned in all the wisdom of Egypt, but one of the things Moses learned from the Egyptians was not to do as they did. He was in the midst of the greatest civilization of the world when he was in Egypt. Yet throughout the account given of him we find him in opposition to Egypt.

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can.

## Slaying the Gods of Paganism

Turn to the book of Genesis that carries the story of the race back to the beginning, and you will find there a view of things in flat contradiction to the opinions that prevailed among the Egyptians, and the other nations neighbors of the Jews. Moses shows God creating the moon and stars. But you know that the sun and the moon and stars were the gods of the nations round about the Jews. All through the first chapter of Genesis Moses demolishes the gods of the heathen.

Turn to Leviticus. A great many men do not like the atmosphere of Leviticus. It is full of blood. The book is so distasteful to some men that they have insisted that the priests of God were nothing but butchers.

But think of what Moses is doing in the book of Leviticus. When he got an unorganized mass of people out into the wilderness he had to teach them. How was he to do it? Remember they had come from a land that was full of gods. Egypt worshiped cattle. One time when the Israelites broke away from Moses the people had a calf as god, showing how profoundly their stay in Egypt had influenced their lives, but when Moses arranged his sacrifices of what did they consist? They were killing the gods of paganism! Every morning and evening in the worship of Jehovah the blood of an Egyptian god was poured out and the flesh of an Egyptian god burned on the altar. You see the point of that surely.

All the gods of the heathen were offered in sacrifice to Him Who alone is God, and so in books that men have rejected or discredited, we find testimony to some of the great truths set forth in other books of the Bible.

## Christ's Person Dominating

Then we hasten to the last of the wonderful Book, and have the testimony from the Lord Jesus Himself as to its unity. He says, and this is my last contention, that the Book is one in pointing to Him. One great personality dominates all the Book. I want to say that each book of the Old Testament has Christ as its object and center. Our Lord Himself said that, and I bank on what He says. I know that there are many who do not believe it, and who think they understand the Scriptures too; but do not be troubled about that. They are not a new species in this world of ours. In our Saviour's time there were two men who thought they knew the Scriptures, but could not see the cross in them, and our Lord rebuked them for their blindness and said, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

They had a Bible reading that day conducted by the Lord Himself, and His subject was, "Christ in the Old Testament."

On another occasion He said, "They are they which testify of me," and on another occasion—"All things must be fulfilled which are written in the law and in the prophets and in the psalms concerning me."

So much for the purpose of the Old Testament. Of course the purpose of the New Testament is to present Christ. The purpose of the whole Book is, as John states concerning his gospel, "These are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name."

It is a wonderful Book. Its author is God; its subject is Christ; its object the salvation of man; its end is eternity; its name is the Bible.

Wonderful Book! Do you read it? Do you really read it? Will you read it henceforth as you have never read it before, believing it to be God's Book; down on your knees before it; praying for the illumination of God's Spirit?

It will make you wise above your fellows, this Book will, if you read it; wise unto salvation for yourself, and wise unto salvation to others as well.

Wonderful Book! No wonder men and women through the ages have clung to it as worth more than life itself.

"Let all the plans that men devise,  
Assault this Book with treacherous art;  
I'll call them vanity and lies,  
And bind the Bible to my heart."

# The Coming Battle for the Christian Faith

By Rev. C. F. Koehler, Ashland, Ore.

**T**HERE are movements within the church today which indicate that a great crisis is impending.

These movements, or perhaps better, that movement, is nothing new in the program of God. Whenever corruption in morals or thinking enters the church, those faithful unto the Lord by the direction of the Spirit withdraw together, forming themselves into new organizations loyal to the divine revelation. So Protestantism withdrew from Romanism and so it was when the Wesleyan church was founded. Another exodus is imminent in view of the strength and assertiveness of "Liberalism" within the denominations.

This movement in its present stage involves mostly the leaders, but it will be only a matter of time till the whole flock becomes infected.

The movement itself is not clearly defined in the minds of most who are aware of it. It is imagined that the cause is a renewed interest in prophecy and the activity of millennial agitators. This, however, is only a phase. The real cause is the bold and egotistic disposition of the Holy Scriptures by the destructive critics. These men are entrenched in important chairs in educational institutions, speaking as oracles to plastic youth, and wielding an influence of incalculable power. Sincere

First Presbyterian Church

Ashland, Ore.

Editors MOODY BIBLE INSTITUTE MONTHLY:

*I am submitting this article which to my mind represents a situation that should be presented to the people. A sermon by Dr. Harry Emerson Fosdick, entitled "Shall the Fundamentals Win?" confirms me in this opinion. The Bible Institutes rather than the Theological Seminaries are the conservators of the truth during these trying times of apostasy.*

Very sincerely,  
C. F. KOEHLER

perhaps, but knowing nothing of experimental religion, they are blind leaders of the blind, and steer humanity toward the reef of religious and national disaster.

## What Two Newspaper Articles Reveal

Two articles recently appearing in the press indicate the current of this movement and prophesy its results. One in the *Literary Digest* of February 25, 1922, entitled "Methodists Lifting the Curse"; the other in a daily entitled, "Dancing Splits Up Church Societies."

The significant thing in the first article is not so much the statement that "the

provision of the church commanding all its members to shun the theater and dancing as soul-warping evils" still stands though leading clergymen state that they no longer hold it binding, but that "there has been emancipation in theological views about the verbal inspiration of the Bible." Also the attending statement: "There has come an emancipation in the church in which people claim the right to think for themselves."

The significant thing in the second article is that the young people's organizations of the Baptist churches of Poughkeepsie, N. Y., withdrew from the city union because the Presbyterian young peoples' societies declared in favor of dancing under the auspices of the societies.

The two conditions set forth in these items are more closely related than many imagine, for there is an organic relation between liberal thinking and liberal living, or the spirit of worldliness. Where the destructive criticism prevails, there the pleasures of the world come in and the Spirit of God goes out. Wrong thinking opens the life to wrong living. "As he thinketh in his heart so is he."

## A Counter Current

Opposed to this trend there is another current of a constructive nature, embracing the orthodox leaders of all the denominations, fostered by Bible in-

Moody Bible Institute Monthly

stitutes, defended by their magazines and a few of the denominational periodicals.

This movement champions the verbal inspiration of the Scriptures, insists upon the Godhood of Christ, blood atonement, regeneration, the doctrine of the Holy Spirit, the deadliness of sin, the judgment and eternal reprobation of the impenitent. It also demands cleanness of life and separation from the world.

This movement is not so assertive nor boastful as the other, but it is more powerful and extensive than it appears. God is in it, and the power of the Spirit operates through it in the hearts of men and still offers to God the incense of souls born again.

The coming battle of Christianity lies in the hostility of these two forces, each growing stronger and producing fruit of its kind.

## I

### A Survey of the Battlefield

In view of these general facts, let us take a survey of the situations they present.

1. We have mentioned that the two phases of the liberal movement, faulty theology and faulty ethics, are inseparable; where one is the other follows.

The reason for this is not difficult to discover. Both arise from a common defect, the absence of the experience of regeneration. The critical, liberal thinkers have never learned the primary Bible lesson that spiritual things are spiritually discerned.

When the persecuting Saul of Tarsus received his spiritual vision, instantly his whole intellectual being was reversed relative to the gospel of Jesus Christ. Pride of intellect is the curse of the destructive critic, and until he humbles himself under the mighty hand of God he is doomed to live in spiritual darkness, however great his learning. He is as the Pharisees of whom Jesus spake, "If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth." Lack of spiritual understanding is likewise the cause of faulty ethics, of mistaken conceptions of right and wrong.

A society whose membership consists of regenerated souls would never debate the question of popular amusements; nor would a regenerated pastor turn his church into a soup kitchen or a moving picture theater. Not that some of these things do not have their place when God can be glorified thereby; but the power of the church does not lie in compromise with the world.

The reason the church is not more popular is not because it does not bend enough toward the world, but because it does not demonstrate the Christ-life in holy living.

2. Another thing is obvious. The divergence between these two movements is at the conception of the nature and function of Christianity in the world. Here we face the question of a final authority. Shall each one interpret Christianity according to his own opinion, or shall he take the statement of the Scriptures?

Men have many and curious views of the function of the church in the world. They cannot all be right, we must have an authority, but if the Bible is not accorded this position there is no authority.

According to the Scriptures the function of Christianity is the salvation of individual sinners from their sin. The agency in this salvation is the Holy Spirit, and its operation is based upon the atonement of Jesus Christ. The obliteration of the Cross as the substance of redemption takes from the believer the one reason for Christianity, and he cannot let so fundamental a fact go, upon which is based his hope of heaven.

The struggle of the conservative element is not more pronounced or widespread because the enemies have been fighting behind masked batteries and obscuring their heterodoxy behind glittering generalities. Discussing a fellow pastor, a mutual friend remarked: "I never could find out just where he stood in his religious views." So the great bulk of orthodox believers are not aware of the seriousness of the situation, the religious tragedy that is being enacted behind the curtain.

3. The trend of the movement in the school of the Modernist theology is similar to that throughout the generations of the Jews, culminating in the national apostasy, in the rejection of their Messiah.

Gradually the traditions of the rabbis kept replacing the teachings of the Scriptures, until the basic doctrines were the teachings of men. Also we discover that with this process the Jewish sense of morality deteriorated, conscience became warped, and spiritual perception lost. So that the closing days of Jewish nationalism until the final fall of Jerusalem, were characterized by horrors one can scarcely conceive in human beings. Corrupt theology culminated in corrupt ethics, a polluted morality and complete apostasy.

## II

### Going Back to the Newspapers

Let us now give consideration to the articles previously referred to, first to this sentence, "There has come an emancipation of the church in which people claim the right to think for themselves."

The meaning is, that men have a right to deny the inspiration of the Scriptures, and therefore to create such theological conceptions *a priori* as appeal to their fancy, and to reject such as stand in the way of their intellectual bias or their physical desires.

It is remarkable how skilful the modern critic has become with his religious scalpel. He is able to extract all the vital organs from the body of truth and exclaim, "Behold the wonder that shall speedily usher in the millennium which I have created by the might of my power and for the glory of my majesty!" But to think for one's self, when that is at variance to the teaching of the Bible is a dangerous proceeding. Let these free thinkers beware. God does not settle all His accounts in 1922.

This leads to a second expression

which definitely sets aside plenary inspiration and states, "Today we emphasize the spirit of the Word" (which being interpreted, means), "We make the Bible mean what we want it to mean," for such hazy terminology is simply a screen behind which the dagger is plunged into the heart of the Word. The religion of Christianity stands or falls with the doctrine of the plenary inspiration of the original text.

We have called attention to these beliefs of the liberal thinkers to lead up to the question, "Will men who maintain such ideas ever leave them for the faith of evangelical Christianity?"

We think not. On this account there is nothing in the future but an increasing intellectual conflict and final complete separation. There will be no great religious awakening of the church for the promotion of God's program until this separation is consummated.

## III

### What Will Be the Result?

1. This coming battle will mean a new religious alignment whereby either the present denominations will disappear and two great bodies be formed, the evangelical and the rationalistic, or the evangelical Christians will withdraw from the denominations and either form a new church body, or continue a wing of the original denomination with a different title. The evangelicals will make the first move in their zeal to preserve, guard, and propagate the fundamentals of the faith.

Distinctions are already being made. There are men in my denomination to whom certain pulpits are closed because of their conservatism, and their insistence upon a genuine Christian life in professing Christians. The membership of these churches is composed predominantly of worldly people who think more of a good time than of converting sinners.

2. It will mean a new statement of the essentials of Christianity, which will especially emphasize the plenary inspiration of the Scriptures, the virgin birth, deity, resurrection, and atonement of Christ; the baptism of the Holy Spirit; regeneration; the victorious life, and the second coming of Christ.

This creed may go so far as to insist that men who find themselves out of agreement with it shall demit their ministry and be disqualified from the holding of any office.

3. It would not be surprising that in this re-alignment a new type of educational institution were developed.

The educational system of today from the public school, through college and university, is becoming more pagan and going to seed in its social, histrionic, and athletic life. A spirit of worldliness, a passion for questionable pleasures are shallowing the minds of youth and debauching their characters. The school system is not only not a corrective of this dangerous trend, but a contributor to it.

And the worldly church element looks on in approval. Teachers in our public schools professing a nominal Christianity have received their religious ideas from rationalistic instructors in the higher schools of learning, and these in their



turn influence the thinking of their scholars and to an extent, of the communities in which they labor. It not infrequently occurs that a Christian parent finds himself in hostilities with his children, who, enamored by some instructor, insist on entertaining dangerous religious ideas against the instruction of the home.

Our whole scheme of education has become divorced from all religious influence. In some states the Bible is barred from the school-room, while all forms of pagan philosophy are admitted and taught. Socrates is studied, but Jesus Christ is put in the discard. Little wonder then that such headlines as these

occasionally creep into the press, "Inquiry to be made into charges of immorality in the public schools of . . ."

It is the same story over, faulty religious ideas are the opening wedge to faulty characters. Without the upward pull of faith in God and trust in Jesus Christ, degeneracy is bound to result in adult and in child.

The Christian church was the originator of our public school system; she laid the foundations of the leading universities in the land, and she can again resume the responsibility of educating her youth in such surroundings as will not destroy their faith in God.

In view of all these things, it appears that there is but one thing that can ward off this eruption in the church, and that is the universal revival of Holy Spirit religion through which the propagandists of the new theology will be converted, rooting worldliness and rationalism out of the church. But this seems remote, though not impossible.

The picture we have drawn is not a comforting one. But of one thing we may be convinced: whatever does transpire, God's purpose will be fulfilled to the least detail. Hence the believer can view the wrecks of time without fear and with an inspiring hope, for "in the evening time it shall be light."

## Punctuation and Doctrine

By Rev. W. J. Erdman, D.D., Germantown, Pa.

**G**REAT pains have been taken by editors of Greek New Testaments and by the revisers of the Bible, to punctuate the text so as to bring out the sense of a passage more clearly. The insertion of a comma often decides the doctrine taught in a verse.

A few illustrations of many that might be given follow. In Romans 1:1-4, the comma after "gospel of God," implies the passing over of verse 2 to show that the gospel is "concerning his Son," and then later the semicolon after "from the dead" tells us that this Son is the historic "Jesus Christ our Lord." That the virgin mother of the Lord Jesus was of "the house of David" is denoted by the comma after the word "Joseph" in Luke 1:27. Later, Luke tells us that Joseph was also of "the house and family of David" (2:4, 5).

Another example is in Galatians 3:26: "For ye are all sons of God, through faith, in Christ Jesus." The comma after "faith" indicates that the believers are "sons of God in Christ Jesus"; and accordingly in 3:28 instead of "for ye

are all one man in Christ Jesus," it should read "one son."

In Galatians 4:6—"the Spirit of his son into our hearts, crying Abba, Father," the comma after "hearts" indicates that it is the Spirit who is crying,—"hearts" is plural, but "crying" is singular. On the other hand Romans 8:14-16 reveals a conjoint "crying" of Spirit and believer, "ye received the Spirit of adoption (sonship) whereby (wherein) we cry Abba, Father."

In Ephesians 1:4, 5 it is a question whether the colon should be placed after the word "him" or the word "love."

In Ephesians 1:13, 14, the comma after "Holy Spirit of promise" and the other after "inheritance", indicate that the sealing with the Holy Spirit is "unto the redemption of God's own possession." See this confirmed by 2 Corinthians 5:5.

In Hebrews 10:12 the comma after "forever" indicates the uninterrupted continuance of the efficacy of "the one sacrifice"; and "sat down" is in contrast with the *standing* day by day of "the priest ministering and offering often times the same sacrifices, the which can

never take away sins" (10:11). The Lord Jesus is seated at the right hand of God until He rises to take possession of His own throne. (Heb. 10:13; Ps. 110; Rev. 3:21; 5:1-7).

A kindred instance may be noted. In Matthew 19:28 the comma after "followed me" indicates that the "regeneration" was a thing of the future and contemporary with the sitting of the Son of man on His own throne on His return from heaven to begin "the restoration of all things whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:19-21; 1:6-11).

Another and most significant change of a word in a quotation from the prophecies of Isaiah (64:4; 65:17) is found in 1 Corinthians 2:9 where "them that love him" is written instead of "him that waiteth for him." The inspired change of these words tells us that the wonderful things of grace and redemption promised in the Old Testament and which wise men and prophets longed to see had now come through the death and resurrection of the Messiah, and caused all who received them to "love him."

## Two Ways of Moving Mountains

A Missionary's Testimony

**I** WANT, if it is God's will, to pass on to others special help and encouragement given to me by God about six years ago through Isaiah 41:15. I know that the chapter refers to the future of Israel. In the reaction against the old method of interpretation, that left Israel out of the question, and took every promise for the church, we are apt to leave such chapters as "Jewish ground." But we are the "Israel of God" (Gal. 6:16), and promises which have a literal, earthly fulfilment for them, may have also a spiritual fulfilment for us.

The difficulties at my station were, and still are, many and great. There was, and is, urgent need of revival. I had read of the faith that moves mountains, and I knew God's power was unlimited; but my mountains were still there. I prayed; I cared; I took them

to God in the name of the Lord Jesus; but they did not move.

Then, one day, this chapter "came alive." Every Christian who has walked with God will know what I mean. It did not come as part of God's program for the Jews by and by. It came as His personal message to me that day, as freshly and as intensely real as if I had heard Him speaking to me alone. It has heartened me through these years. It will hearten me till, either here or from the glory, I see the scattered dust of the last of my mountains, and rejoice in the Lord, and glory in the Holy One of Israel.

The message is this. There are two ways of moving mountains. One is by a sudden and swift uprooting; the other is by *threshing* them. Have you ever been on a farm, and watched the threshing machine at work on a stack of corn?

It does not move it all at once; but it takes it, a little at a time, till all is gone. In Isaiah's time there was no machine. The worker held his threshing instrument in his hand, and kept on beating the corn with it.

God is the worker. The difficulties around me are like mountains and hills. He has said that He will take me, and renew me, and sharpen me, and wield me as His instrument, to attack these mountains, a little at a time, till the whole is loosened and disintegrated. I am, by constant believing prayer for revival, to fan them. The wind of the Spirit will keep removing the loosened parts, until the whirlwind of revival shall scatter the last fragments.

Even with a sharp instrument in skilful hands, it takes a long time to thresh a mountain. It is not an affair of a moment. But when God wields the



instrument which He has fitted for His purpose, the result is sure.

Read the whole paragraph, Isaiah 41:8-20. I was a Jacob; selfish, self-willed, prone to do things in my own way, apt to think I could manage alone, and yet wanting and craving for God's best. He chose me; He emptied me; He changed my name to "Israel," His servant. And He did this because I belong to the Lord Jesus, His Friend, of whom Abraham is a type. He has called me, too, from the ends of the earth; and though I have grieved Him over and over again, He has not cast me away. I am not to fear, for He is with me "all the days." The "I will's" of this chapter

are for me. Left alone, I am still only the "worm Jacob," but the Holy One of Israel is my Redeemer. I am not to be dismayed or to fear, for He is my God. Satan's opposing hosts, who are behind the mountains of difficulty, are to be as nothing, and perish.

And then, verse seventeen, comes the promise of the outpouring of the Holy Spirit. This church, once so dry, is to be fruitful; with pools and rivers where now there is only a wilderness with bare heights. It is to produce, in native teachers and missionaries, mighty trees for God's glory, "that they may see, and know, and consider, and understand together, that the hand of the Lord

hath done this, and the Holy One of Israel hath created it."

Over six years have gone by, and I have seen some of the mountains depart. Others are still there. The whirlwind has not yet scattered them. The mighty revival has not yet come. But as surely as God has given His promise, it is coming. He will create it; because He gave me His word, and He is faithful.

May God, who has told me to write this, make it His message to some other discouraged and doubting worker! Do not look in at yourself. You will see only a "worm Jacob." Be still in the hand of God, and let Him renew and wield you. He is able, and He will.

## A Bluejay's Feather and Its Gospel of Beauty

**A** BLUEJAY left his calling card on us the other day. We found it on the back doorstep. The formal visitor does not use that avenue of approach, and this particular bluejay, who, of course, is familiarly known as Sammy, cannot be considered a formal visitor, in spite of the fact that he left his calling card. He may, indeed, have left it in a spirit of satirical travesty on the ways of humans. We have noticed an impudent tilt to his head.

The back doorstep, however, is a place where crumbs are found, and Samuel, with a keen eye for anything eatable, long since learned to make it a place of resort.

But it was the calling card which prompted us to begin this editorial—a long, narrow feather, delicately beautiful in structure and color.

From contemplation of its blue length, crossed at the tip with black bars and edged on one margin with dark gray, our admiring eyes wandered to other wonders of hue and form in the little space of garden frequented by Sammy and his crumb-hunting rivals, the squirrels.

Pansies, bachelor-buttons, marigolds, zinnias and cosmos—what a varied beauty the small patch of flowers presented. Behind them was a background of blossoming elderberry surmounted by the green foliage of great trees. A sharp tapping drew our gaze to one of the latter, and there, amid the leaves, a glint of contrasting red disclosed Rufous, the woodpecker, busy picking up a livelihood. He, too, is beautiful when he lets himself be seen.

Why the wonderful artistry in bird and woods animal, in flower and bush, in tree and sky?

Why the coloring of bluejay's feathers, of woodpecker's crest, of pansy and marigold and bachelor-button?

Science makes partial answer, an answer fascinating in its revelation of the ways of nature and the utility of beauty.

In the bird, it tells us, the decorative vesture has its part in luring the mate. It is a means to the perpetuation of the species. In some strange way this same great end may be aided by color in the

flower, although here perfume, nectar and form more obviously serve it.

But, accepting all that science can tell us of why evolutionary forces have tinted feathered wing and petaled blossom, does the explanation satisfy?

We agree that beauty is not the product of chance. And everywhere beauty is to be found in nature. It did not simply happen so, nor can we believe that such utility as may be assigned to it alone accounts for its wonder and variety, its universal presence.

Man has helped. He has cultivated beauty in the plant world, but the initiative comes from nature. Without it he could accomplish nothing.

Why? Can one doubt that back of it all there is a supreme love of the beautiful and a Supreme Lover? Can one doubt that these marvels of design and color, product though they be of a developmental process, are proofs of a thought and a feeling by which the process is inspired?

Surely, there is a gospel in the world's beauty, a message of good news concerning the underlying purpose of life.

When we look at the bluejay's feather

or the pansy, with its purple edging and its exquisitely traced lines of radiating mauve, there stirs within us an admiration and delight, a gladness and gratitude for their charm. We become lovers of the world as they reveal it.

Is it not this beauty that the Supreme Lover seeks in us? Has He not set before our eyes these appealing wonders that we may have aroused in us the desire that life, in its human manifestation, may be as beautiful?

External though the beauties of bird and flower may be, they are not of external origin. The magic that gives grace of form and charm of color lies within. Environment may help; the selective work of nature may contribute its part; but the urge is in the life. Are we not too much concerned with externals? Too eager about what evolutionists call "acquired characteristics"? If the life of humanity is to be beautiful in response to the desire of the Supreme Lover, the urge must come from within. Only as the soul of man seeks beauty in spirit and character will the transforming miracle be wrought for which the world waits.

—Chicago Evening Post.

## RUSSIA'S NEED

is great. Messrs. Hellyer and Palmer have issued a printed statement of conditions. The Moody Monthly will gladly continue to forward money for subscribers. See cover of September number.

Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

October, 1922

# President Angell's Yale Baccalaureate

**S**PEAKING yesterday from the text, "For unto whomsoever much is given of him shall be much required," President James Rowland Angell in his baccalaureate address to the graduating class at Yale discussed certain of the demands which society properly makes upon the educated young American.

He pointed out that, as a matter of course, such men are justly expected to possess trained intelligence, breadth of intellectual outlook and the capacity for hard work. Failure in any one of these rudimentary requirements constitutes an indictment of the education a man has received, and every institution must be willing to be judged by the success with which its students meet this test. If the latter can also bring to their life work forceful, independent personality, the stuff of which leadership is compounded, so much the better.

## The Claims of the Community on the College Man

Furthermore he urged that because society has selected the college graduate in preference to thousands of his fellows to receive the most effective training we know how to bestow, the community has a right to expect from him in return a deep sense of his obligation to serve that community. The college bred man who does not conceive his task in life as one compelling him to make some contribution to human advancement, as well as a means for supplying bread and butter and starting a bank account, is unworthy of his privileges. And no business which cannot be thus justly conceived as promoting human welfare can retain the respect of an educated man nor enlist his full energies. Persons familiar with the history of civilization or the structure of modern society can have but one opinion regarding the outcome of the cynical worldly-wise doctrine of exploitation of social or business opportunities for purely selfish purposes, whether these purposes affect a single individual or a special group. Contemporary Russia affords an interesting exhibit for those of a different mind.

## Character the First Requirement

Most important and most difficult of all for the educated man to meet are the demands for sheer character. The college graduate is naturally expected to possess all the basic virtues and to have them rather more highly developed than less favored youth. Foremost among these is inevitably the demand for down-

Some of our subscribers may have read the following in the secular press last summer, but we think it valuable for reproduction here.—Editor

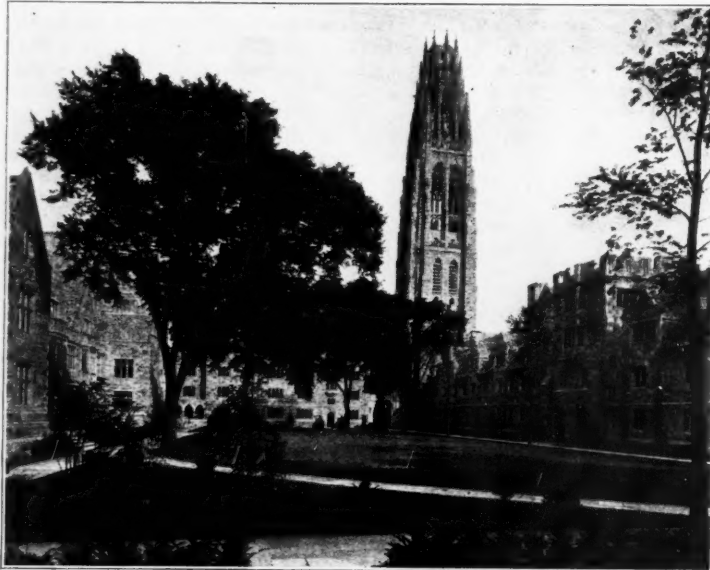
right integrity, honesty and reliability upon which rests the whole structure of our social and economic organization. This is a claim which the college graduate will gladly recognize and manfully strive to meet. But the great strain put upon the character of the educated young man is found in the changing moral and religious standards of the time and particularly because of the rapidity and violence of these changes. It can hardly be doubted, for example, that in the United States at least, the violation of law has never been so general nor so widely condoned as at present. This is a fact which strikes at the very heart of our system of government, and the young man entering upon his active career must decide whether he too will

judgment as most likely to promote a sound and wholesome society.

## Religious Experience

Finally, there is the inner sanctuary of the educated man's religion, his philosophy of life. Traditional religion is under heavy fire. Many prosperous and worldly-minded individuals find it possible to disregard it altogether as intrinsically inconvenient. Others of a more intellectual caste regard it as a remnant of the superstition of primitive man, and as such, beyond the serious consideration of the educated. These are difficulties of no mean order. And yet the world has the right to expect that the educated young man will come through these troubles with a saving faith in the primordial place of righteousness and love in the world, and a reverence for the spiritual significance of personality, which after all lies close to the heart of all religion and especially of Christianity. Certain

it is that no man who sees life whole, as the educated man may be expected to do, can disregard religious experience as one of the majestic and enduring forces in human life.



Yale University—Branford Court, Showing Harkness Memorial Tower

condone and even abet such disregard of law, or whether he will set his face firmly against this course. The effect upon his own character of the decision which he makes, as well as upon the community in which he lives, is of the most critical importance.

## The Sex Question

Again there is a widespread belief that the relations of the sexes have undergone material relaxation in recent years, that marriage is daily less of a sacrament, and more of a transient adjustment in the lives of those directly concerned. The University and the community has a right to demand that the educated man should not merely drift with the current of the set in which his lot may chance to be cast, but that he should look thoughtfully and earnestly at these issues, and others like them, and stand courageously for those ideals and practices commending themselves to his

## PLAYING POLITICS

The steam roller method was much in evidence at the Northern Baptist Convention. For "political chicanery" and "trickery" certain leaders are not to be equaled. The vote on the adoption of the New Hampshire Confession was lost, not on its merits, but by reason of "dirty politics." When

Dr. Riley moved the adoption of the New Hampshire statement as the confession of faith for Northern Baptists, immediately Dr. Woelfkin moved as a substitute that the New Testament be adopted as the only Baptist confession. This was equal to putting everyone who voted against his substitute as an opponent to the New Testament. Fundamentalists only intended the New Hampshire Confession as a statement of what the New Testament taught, but the carrying of Dr. Woelfkin's substitute motion left the Rationalists free to put their own interpretation on the New Testament, precisely as do Unitarians and Eddyites as well as all other false teachers. Some victory! Apparently the Liberals were afraid of what might have happened had the issues been settled on merit.—Rev. C. Edw. LaReau, pastor of the Maranatha Baptist Church of Detroit, in the *Tabernacle Messenger* of June 25.

Moody Bible Institute Monthly

# The Poet With God

## GOD SATISFIES

By A. R. Garrett, McAlester, Okla.

If I can find you at the end of the day,  
What care I though the labor be hard?  
My work will be play,  
My night turned to day,  
My progress will nothing retard.

If I can find you at the end of the lane,  
What care I though the journey be long?  
Though clouds hover near,  
There's nothing to fear,  
My heart will be filled with a song.

If I can find you at the end of my life,  
What care I when the Reaper appears,  
For mine you will be  
Through eternity,  
Where time is not counted by years.

## SEEKING THE INFINITE

By William Olney, London, England

Our hungry souls cry in their want,  
Yet scarce discern their need;  
The richest gifts of time and sense  
Cannot their hunger feed;  
Let all material joys unite  
The soul still needs the Infinite.

O, warm my heart with love divine!  
Give thine eternal peace!  
Cleanse my soiled spirit at the Cross!  
And from self's reign release!  
Then shall my new-born nature live  
By strength which only God can give.

Let this world seek to satisfy  
Its mind with things of earth;  
Let hearts, blind to eternity,  
Crave joys of fleeting worth;  
Souls, which their true need recognize,  
Must seek from heaven divine supplies.

## THE GODWARD THOUGHT

By Ella M. Reitz, Brookville, Pa.

To lift a thought to God each day  
Will lift us from our narrow way;  
The moments spent with him in prayer  
Help us to bear our load of care.

The earnest thought of Him above,  
Makes us to feel His boundless love  
Around us flowing, full, complete,  
And smooths the rough path 'neath our feet.

## 'TIS GOD, AND GOD ALONE

By Richard N. Lemke, Chicago, Ill.

Not yours to ope the bud  
Into a blossom fair,  
Nor yours to put the scent  
Within the flowers rare;  
Not yours, but God's alone.  
Not yours to make the birds  
Flying aloft to sing,  
Nor yours to bring them back  
Again at call of spring;  
Not yours, but God's alone.

Not yours to put the life  
Within the heart of all  
The growing trees we see  
Within the forests tall;  
Not yours, but God's alone.

'Tis God alone can make  
This lovely nature grow;  
'Tis God alone that gives  
This flowing life below;  
'Tis God, and God alone.

## THE GREATEST THOUGHT

By Rev. George M. Myers, Casey, Ill.

My soul, what is the greatest theme that may  
Gain entrance to thy sacred shrine each day?  
Is it the vast extent of land and sea  
Which is the time-abode for you and me?  
Or, that our earth, with other planets far,  
Follows the sun, a friendly, distant star—  
Through space unbounded, while the aeons pass,  
Like sheep, their shepherd, through a field of grass?  
"No. None of these can be the greatest thought,  
That psyche to my shrine has ever brought;  
"For, what are these—the earth, the sea, the sky,  
The sun and moon, and all the stars on high,  
"But master-pieces of that mighty hand  
That o'er the universe holds full command?  
"O, no! of none of these can ever be  
The greatest thought that comes to me."  
Answers my soul, "So far as I have trod,  
To me, my greatest thoughts have been of God."



# Comparative Record of Two Denominations

By Layman

**T**HE writer has long been a member of the Northern Presbyterian church; hence he has no hesitation in offering to the religious press for publication the facts given below.

Self support is not the only nor the chief mission of the church. The measure of its real success is its benevolences; what it does, not for itself, but for others. Also the contributions per capita is the only fair method of measuring either progress or decline. The figures for benevolences, as given in the Assembly Minutes of both denominations for 1919, 1920 and 1921 and in the church papers for 1922 are as follows:

	Northern Church		
	Member-ship	Benevolences	Per capita
1919	1,605,033	\$11,707,633	\$ 7.30
1920	1,637,105	17,310,690	10.57
1921	1,692,558	16,040,319	9.47
1922	1,756,918	14,551,620	8.28

The loss in 1921 was \$1.10 per capita; in 1922, \$1.19. Only 98 cents separates the per capita gifts of the last year from the record of 1919, the year in which the New Era Movement was started.

It is interesting to compare these figures with those of our brethren of the Southern Presbyterian church. Their record is as follows:

	Southern Church		
	Member-ship	Benevolences	Per capita
1919	364,230	\$2,722,186	\$ 7.47
1920	376,517	4,161,453	11.05
1921	397,058	5,894,232	14.84
1922	411,854	5,472,320	13.28

The per capita gifts to benevolences in the Southern church last year were exactly \$5.00 more than those of their Northern brethren, a difference of more than 62 per cent.

If the Northern church had given in the same proportion per capita, their gifts would have amounted to \$8,784,590 more than was reported to the General Assembly.

In the previous year, 1921, the contributions of the Southern church to benevolences were \$14.84 per capita; of the Northern church, \$9.47, a difference of \$5.37.

Gifts in the same proportion, \$14.84 per member, would have brought the offerings of the Northern church to missions and other benevolences up to \$9,089,033. For the two years, 1921-22, the increase would have aggregated \$17,873,624.

## Why This Difference?

In my opinion there is only one reason, but that is sufficient. The leaders in the New Era Movement of the Northern church stressed *giving*, everybody determining his or her own proportion to give. The leaders of the progressive campaign committee of the Southern church accept God's terms of proportion,

the tenth, to be *paid*, and hence stressed tithing.

Are there any reasons for believing that if the Northern Presbyterian church had pursued the same methods and used the same literature as their Southern brethren the results would not have been at least equal?

Is not nearly eighteen million dollars in two years a rather stiff price to pay for mistaken teaching?

In a pamphlet now in the press entitled *How one Denomination is Succeeding*, the methods of the progressive campaign committee of the Southern

Presbyterian church, so far as the circulation of tithing and stewardship literature is concerned, are given in detail; also offers of practical partnership with denominational leaders, ministers and individual church members, who desire to educate their people in tithing. Upon request this pamphlet, with two others bearing on the same subject, will be sent free to any address by

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## Life-Sunday Edition.



## Gutenberg's Dream

**G**UTENBERG gets easily tired after inventing type, and Gutenberg rested his head in his arms. "Tell me," he asked of the good fairy who hovers over inventors at such moments, "tell me what this child of my brain will grow up to be. Let me see it in its perfection, centuries from now."

And lo, Gutenberg dreamed a dream! And he saw, lying on the front door-step, a Sunday newspaper. With trembling fingers he lifted its heavy bulk to the table and undid it, revealing the following precious contents:

A colored funny section, combining the worst taste and the worst art of which the known world is capable.

A news section, made up for the most part of unimportant chronicles dilated far beyond their legitimate size

and coated with a spurious gilt of importance to justify their taking up the space not devoted to advertising.

Editorials settling all the problems of the world in alphabetical order, written by men whose personal opinions in the open air would be rated at about eleven cents on the dollar, but who, under the impressive anonymity of an editorial page, can make and unmake wars, laws, and men.

Press-agent material, sent out by the bundle from agencies "for release Sunday", printed in the guise of impartial news.

Sensational special articles, based on the theory that everyone must read a peck of dirt before he dies. . . .

At this point, Gutenberg roused himself from his dream, and, gathering up his type, threw it into the fire.

(From Life.)



Publishing Agent's Office  
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MONTHLY**

163 Institute Place, Chicago

September 8, 1922.

At this writing, subscribers have sent in \$707.47 for the Russian famine relief, to be distributed by Messrs. Hellyer and Palmer, referred to in the September Monthly.

***We will gladly forward additional contributions, as the need is great.***

Dr. Gray announces a special article for the November Monthly, by

*Rev. Gordon Watt, M. A., of Glasgow, Scotland,*

Entitled:

**"The Print of the Nails in Us"**

Also Dr. Gray will contribute a special article in answer to Rev. Harry Emerson Fosdick on

**"Shall the Fundamentalists Win?"**

Rev. John Weaver Weddell, D.D., contributes:

**"Up Against the Heart of East London"**

The great variety of contributions during the year makes Moody Monthly invaluable to the Christian Worker, pastor, or teacher. This fact is appreciated by our growing constituency of readers.

Will you not tell your friends about this October issue, and also about the special contributions for November referred to above.

We still have a limited supply of the March issue with conference report at the special price of 10 cents per copy (think of it—a double number at half price). Order some for your friends.



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Remember the Baltimore Conference, Oct. 1-8. Write Secretary Extension Department, Moody Bible Institute, if you can go.

October, 1922

# What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

## BOORISHNESS DOESN'T PAY

*Pittsburgh Post*

The *New York Times* a few days ago printed a story about a life insurance agent who in some manner eluded attendants and forced his way into the private office of the head of a large Pittsburgh concern. The latter was busy and naturally resented the intrusion. On learning the intruder's business he asked him to leave. The insurance man, the story goes, defied him, and the executive's astonishment at his audacity turned to amusement, he consented to listen to the fellow, and ended by applying for a good-sized policy.

"That salesman had moral courage," the narrator of the story says, and gives one to understand that his procedure in the matter was commendable and should be taken as an example by other salesmen.

A good deal of piffle of this sort is being published nowadays in the extensive literature on the subject of attaining success in business. What is called "moral courage" in this particular case was not that at all, but simply impudence. Once in a while a man may be able to "get away" with impertinent rudeness and ignoring of the civilities. But in the long run it is not a profitable practice.

## PARTISAN AND SECTARIAN

*Journal of Commerce* (Chicago)

Once the political partisan and the religious sectarian were powerful and controlling influences in American communities. They were whole-hearted and devoted adherents of their parties and their churches, and kept both party and church in line with their avowed principles.

But weakening influences developed in both, and now we have something different, and weaker. Ask the church member why he is a Methodist, or a Baptist or a Presbyterian, or an Episcopalian, rather than an adherent of some other denomination, and note his hesitation and inability to define the difference in beliefs and practices which used to be sharply defined. Or put a similar query to the Republican and Democrat and observe their lack of ready reasons for their party connections.

One of two things is true. Either the churches are losing their distinctive characteristics, or their membership has grown ignorant of them. Either the citizenship in the leading political parties no longer is devoted to principles, or the parties have lost principle. Either is bad for church, party, and the citizen.

The evils of sectarianism and partisanship always speak for themselves, but behind them was steadfastness, fortitude, faith and knowledge of purpose. Now we have vacillating political allegiance and lack of sound conviction in denominational beliefs; and our last state is worse than our first.

## WHERE PREACHERS NEED GUIDANCE

*Journal of Commerce* (Chicago)

Dr. Charles H. Parkhurst, for many years a famous Presbyterian clergyman in New York City, was recently sued and a judgment rendered against him for \$24,077 on a note he indorsed. The incident, so unpleasant in a preacher's life, recalls other experiences of clergymen in business transactions.

Bankers have many occasions to reflect on the ease with which preachers are led into bad business ventures. Almost all of them are savers, and a depressingly large percentage of them make unwise investments. The adventurer with a patent "worth millions," the stock salesman whose certificates will double in value in a year, the man who has valuable corner lots to sell to men who can be made to believe they will increase enormously in price in a few months, all find easy victims in the preacher who has a few hundred, or a few thousand, dollars laid by after years of close economy.

Every ministerial body, at least once a year, should be given instruction in the care and investment of their small savings. With little or no business training, they need this kind of advice to save them from "confidential opportunities" to lose all they have. One word of caution every clergyman should be willing to remember, and that is never to invest with a stranger or with anybody else until the investment has met the approval of a banker or a prudent business man in his congregation.

## CHURCH CENTERS EFFORTS ON HOME

*Evening Post* (Chicago)

The American parent is blamed for failing to maintain the standards of Christian ideals in the home, resulting in the present "godless generation," in the report which the joint commission on home and family life presented to the triennial general convention of the Protestant Episcopal church which was held in Portland, Ore., in September. The report vigorously condemns the absence of a spiritual tone in the American family life and the consequent lack of Christian education in the younger generation. The commission was appointed by the convention six years ago and its findings bear the signatures of the most prominent bishops and laymen in the church.

The report declares that the root of the family problem lies in the lack of religion in the home. In comparison with the early life of the country, when prayer and Bible reading constituted a regular part of the daily program, it cites the prevailing tendency today, when the average American family has entirely excluded religious thought from its home life. Sunday, the report asserts, has become a day for extra sleep, motor-ing and other amusements. "If American children are not to be taught the name of God in the schools and He is to be unnamed in the home, what can we expect," it asks, "but that at this moment the United States is actually developing into a non-Christian nation?"

The report recommends a strong, robust religion as the need of the day. It utters a warning that the nation will decay unless the American home returns to something approaching its former ideals.

The report is not entirely pessimistic in tone, for it cites the progress which has been achieved in various lines. "The curse of drink has been throttled," it declares. "Commercialized vice is passing. Even war is going the way of human slavery, polygamy and other creatures of the night." In view of these advances, it maintains that the church must concentrate upon the one essential thing, making the home Christian, an achievement that in time will solve all economic problems.

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## BRAVE WORDS ABOUT BAD MOVIES

*The Christian Statesman*

The good people of this country owe a debt of gratitude, because of the growing spirit of responsibility in newspaper offices concerning moving pictures.

That super-excellent weekly, *Life*, has, during some time past, been conducting a department of truthful criticism passing shrewd and artistic judgment, a judgment which is moral without being prudish, upon all the most important films that are offered by the producers. And the fearlessness with which *Life* has performed this greatly needed work may have had something to do with inciting the newspapers to similar independence and conscientiousness. It is a very significant moral triumph when a newspaper will condemn in unstinted fashion a film which is being advertised in the newspaper's own pages. It shows that the editorial conscience has not been bartered away through the business department.

It would be invidious to single out any one particular newspaper; because scores and hundreds have come to a sense of their moral responsibility, and they are discharging their duty regardless of present consequences or threats of further consequences by the controllers of the moving picture industry, or art, or game, or whatever you may choose to call it.

We have before us a copy of a metropolitan newspaper, carrying on one page a sensational advertisement of a film which cost one million dollars, and also a criticism of the film by the dramatic writer of the paper. The advertisement is full of alluring expressions designed to excite the expectation of the public that the picture gets onto forbidden ground and is more than daring in its treatment of sex questions. And the newspaper's criticism says that the picture is rotten, and that the police power has excluded the most immoral features of the picture, so that it is not even satisfying to those who might be induced to attend for the sake of viewing nastiness.

The advertisement says that the million dollars was spent by great artists to produce realism. And the criticism says that the million dollars were spent to produce a mass of filth.

Once more we offer gratitude to the newspapers. It rests with them more than any other one agency to compel the moving pictures to keep within the proprieties.

## THE UNKNOWN GOD

*Youth's Companion*

When St. Paul visited Athens he was astonished to find in that rich, that busy, that curious, that eager city an altar erected "To the Unknown God." America of today is richer and busier than ancient Athens was, more splendid, more luxurious, more immensely, intensely pre-occupied with itself. The surface of life has never been so varied, so absorbing, diverting, distracting. New impressions, new discoveries, new facts, come

upon us so quickly and thickly that we have hardly time to think or to feel.

And this rush of surface life has for many of us completely crowded God out. Perhaps never in the world before has there been so little sense or thought of the divine in common living. In our education we try to teach a thousand things, things of supposedly ideal profit, things of practical daily usefulness. We are prohibited by law from teaching anything about God. What pagan or barbarous nation would not find such a state of affairs grotesque? God has left the hearth also. Where are family prayers, faithful readings of the Bible? They are gone and forgotten, and few of us know them any more. But we find God in the churches still. Perhaps—when the automobile takes us there and not elsewhere. And even in the church the social tends more and more to override the sacred. We comfort ourselves with the thought that we are treating God with reverence; but often reverence is dangerously near oblivion.

And so the divine must come back and will come back, if the vastly growing world of democracy is to go on growing to perfection. As St. Augustine said long ago in words of profound beauty, "Thou hast made us to turn to Thee, and our hearts can find no peace until in Thee they are at rest." That is why so many of us today have rebuilt in spirit, if not in fact, the old Athenian altar: "To the Unknown God."

## USING SUBSTITUTES

*The Pilot*

On Sunday afternoon in the meeting of the Northern Baptist Convention in Buffalo, N. Y., two years ago, one of the addresses was delivered by Sam Higginbotham, missionary to India. Some years ago he went in for scientific agriculture, and since that time he has developed a farming enterprise that has become a sort of agricultural experiment station for the natives. He is doing a magnificent work for the secular welfare of that poverty-stricken people. His work has become something of an example for other missionaries. Increasingly the work of missionaries is turning from winning the people to Christ and salvation to that of improving their physical conditions.

It is perfectly possible to teach the heathen a modern system of education, to build better houses, to adopt better sanitation, to do better farming, to live more comfortably, and still leave them heathen—without Christ and without hope for the future life. It is always easier to promote something else than to promote a true Christianity. The business of the church and of its missionaries is to tell people that they are lost sinners in need of a Saviour, and that God in his love has provided a Saviour, that salvation is not in better living conditions but in the blood of the Son of God.

A multitude of things are being substituted for the reality of those things which Christ brought from the presence of the Father and offered to men. The missionary had told the story of his

success in developing a model farm among the people of India, had told it well and interestingly. As he neared the close of his address he said sometimes people asked if he could honestly use those things instead of Christianity. "I reply," said he, "That is Christianity." He put great emphasis on the "is," and there was a roaring and prolonged applause from the great audience that heard.

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October, 1922



# Young People's Society Topics

John C. Page

## October 1 Better Work Romans 12:9-11

A better type of work depends upon a better type of life. The Epistle to the Romans, from which our Scripture text is taken, deals with this better type of life. It is described as a life of faith, a justified life, a separated life and life eternal. The first part of the epistle shows how this life is provided by God and how it is received by man. "Grace" and "faith" are the two key words. Then, beginning with chapter 12, such matters as consecration, character and conduct become dominant. These are presented as a result of that new life provided by grace and received by faith. To all the recipients of this life the apostle addresses the exhortations contained in our Scripture lesson. Yieldedness to these exhortations leads to "better work."

"Let love be without hypocrisy," or pretense; that is, be genuine, real, dependable and sincere. A game of make-believe is permissible for children but in the game of life make-believe or pretense is simply living a lie. It exclaims, "I am delighted to see you," while the heart wishes that the individual addressed were a thousand miles away.

"Abhor that which is evil," in thought, in speech, in act. Never play or trifle with that against which conscience and the Holy Spirit protest. Abhor it, or it will ruin you. Positively and persistently follow that which is good. "Better work" will be the result.

Towards others be kindly affectioned rather than critical and censorious. Act honorably, seeking others' good, rather than selfishly seeking the promotion of personal interests.

In business be diligent. The slothful are never respected. Use the best methods. Achieve the greatest success. At the same time be "fervent in spirit." See that you do not cool off spiritually. Beware when you lose your enthusiasm for the things of God. With these Scripture verses as a basis, we would say that better work is the result of certain qualities in life which enrich and energize the soul. These qualities are sincerity, purity, kindness, thoughtfulness of others, diligence and enthusiasm.

## October 8 The Folly of Procrastination Ecclesiastes 9:10

The modern version of Ecclesiastes 9:10 is "Do it now." It has been well said that the road of "by and by" leads to the house of never. The folly of procrastination may be clearly proved on this basis.

1—It kills time. We can all make a personal appropriation of the following: "Lost—one golden hour set with sixty diamond minutes. No reward because gone forever." Time lost means less accomplished, less of service and less of re-

ward. Every duty neglected means loss of some blessing that we might have had.

2—It loses opportunities and prevents development. Knowledge and wisdom both are gained through obedience to the Scripture which bids us buy up the opportunities. See Ephesians 5:16. Many Christians wonder why greater opportunities do not come to them. The only reason is because those that do come are not improved.

3—It weakens character. One who is always going to do great things and never begins, soon becomes a graduate in untrustworthiness. He lacks the quality of dependence for which employers are looking and often look in vain. Like the man in the parable, no one will hire him. Failure to do the thing at hand with all our might means failure in the making of a life that counts. Life is made up of little things and procrastination leaves them undone, or only half done.

4—It proves fatal. This is true not only in regard to the things of time and the things that make for character here and now, but also to the eternal things, the things of the soul's welfare. Procrastination is clearly related to excuse making, and that in turn is a close relative of moral cowardice. "Now is the accepted time; now is the day of salvation." Felix delayed the choice which was pressed upon him and suffered eternal loss as a consequence.

The counsel contained in the one verse of our Scripture lesson is worthy of adoption as a principle of life. Whether great or small, that which is near and calls for action should have immediate and whole-hearted attention and be done in such a spirit as to glorify God.

## October 15 True Patriotism Isa. 1:16-20

The world changes, but human nature does not change. Sin is rampant and the call to repentance necessary as ever. The true prophet and patriot sees the sin of his people and calls them back to God.

God deals with nations as well as with individuals. There are national sins in addition to personal transgressions. The Hebrew prophet was a seer and one who saw below the surface and dealt with things as they actually were rather than with things as they appeared or seemed to be. Purity of purpose and clearness of vision enabled him not merely to look at events but to look through them.

What Isaiah saw in the life of his people and nation is presented in verses 3-15. The people had turned away from God. Notwithstanding this, they maintained a religious appearance, bringing a multitude of sacrifices and going through the formality of temple worship but in a professional and perfunctory way, worthy only of the contempt expressed in verse 14. The cause of all this may be seen in verses 5 and 6. For this condition there

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can be but one cure as found in verses 16-18, namely, conversion and cleansing. Accept this cure and verse 19 becomes operative and experimental—refuse this one and only remedy and verse 20 is all that remains.

True patriotism must be Christian through and through or it is faulty and doomed to failure. The spirit of lawlessness now so prevalent must be met and overcome by a patriotism in which the Christian sanctions and penalties have a prominent place. The holiness of God, the atonement of the Cross, the regenerating power of the Holy Spirit, the righteousness of the law and the dignity of the state, all need a re-emphasis in this present time. The true patriot will stand for these things, insisting that obedience to God brings prosperity while disobedience brings poverty and punishment.

**October 22**  
**Reverence and Worship**  
**Psalm 111:1-10**

The Psalm begins with a call to praise the Lord, and closes with the assertion that His praise endureth forever. The reason for this is found in the character and works of God. He is gracious and full of compassion; He provides for all them that fear Him; He is ever-mindful of His covenant; His words are great; His commandments sure and His righteousness enduring. What God is and what He had done becomes the basis of the call to reverence and worship Him.

Where there is no reverence for God, there will be no reverence for law or human life, for parents or for the aged. Irreverence is degrading. It destroys the finer things of the spirit. God's name, His Word, and His day of rest call for a reverent attitude of soul and mind. The tenth verse of the Psalm teaches that reverence for God is the beginning of wisdom. The phrase which reads, "the fear of the Lord" is synonymous with reverence for God, and beyond all question and doubt such reverence marks "the beginning of wisdom." This is true both in child life and in adults.

Worship is the result of the soul's true vision of God. "God is worthy." This is the song which the redeemed sing. This sense of worthiness leads the soul to worship the worthy One. "Adoration," says Madame Guyon "is only a jet thrown up from the worship of the Spirit. Worship is continual communion with the Father."

A man becomes like the one he worships. To worship God is to become truly great for God Himself is great as well as good and gracious. Worship lifts the human spirit out of the things that belong merely to time into the things that relate to eternity. It was Emerson who said, "If your eye is on the eternal, your intellect will grow and your opinions and actions will have a beauty which no learning can rival." Worship does for the soul what physical exercise does for the body. It makes us fit to live our lives on high levels; it keeps conscience sensitive and it makes the heart true towards God and tender towards others.

**October 29**  
**A Saloonless World**  
**Ephesians 6:10-18**

The diligent Bible student who is also a keen observer of human affairs will constantly be reminded of the words in Isaiah 55:8, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."

A saloonless world is not a saved world. A picture of a saved world is given in Revelation 22:3-4-5. This picture presents a condition or state that will satisfy the heart of God and of man. It is God's ideal and for its achievement, God is unceasingly at work. The saloonless world is a human ideal, greatly to be desired and one for which Christian believers may well labor and pray. Nevertheless we must make a distinction between sin and the saloon, which is only a form of sin. Salvation includes deliverance from all sin, not only its pollution and its power, but its very presence.

The warfare presented in our lesson text is not merely a fight against saloons but a conflict with the hosts of wicked spirits. Into this conflict only those are called who are already "in the Lord." All such are exhorted to become strong or empowered, so as to stand against the foe. The foe is the Evil One and the spirits of darkness and wickedness who serve under him. In order to take the field against these forces and overcome them the Christian must be properly equipped. He must be armed with truth, conscious of righteousness, prepared for all emergencies by the perpetual possession of the peace of God, guarded by faith from the fiery darts of the Wicked One and aggressive through the Word of God and prayer. There is much prayer-

less fighting to-day and consequently much failure all along the line. The plain teaching in verse 12 is that the battle is a spiritual one and the equally plain teaching of verse 18 is that prayer must have a large place in the life of the overcomer. Satan is an experienced fighter. He has already been beaten, having been defeated at the Cross, but only the use of God's provided weapons can make that defeat actual in Christian experience.

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# Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

## THE UNENDING KINGDOM

L. W. K., Bethany, W. Va.

**Question:** How do you harmonize the statement in Luke 1:33 about the kingdom without end, with that in Revelation 20:4, 5?

**Answer:** While the Messianic kingdom is limited as such to a thousand years, yet the prophecies of the Old Testament agree with Luke 1:33 in merging the millennial kingdom into the ages which are to follow. See 2 Samuel 7:13, Psalm 72:5-7, Daniel 2:44; 7:13.

## THE COUNTRY DANCE

M. W. C., Major, Sask., Can.

**Questions:** Upon our prairies dancing is practically the only pastime. We condemn the modern dance of our cities as a disgrace; but is not the friendly country dance quite a different proposition? Or would it be a stepping stone to the city dance?

**Answer:** The last question suggests the answer. Styles move from the city to the country. The country dance is far from being an innocent form of amusement. Other forms of amusement may be made popular, but they require careful planning. You could obtain literature upon the dance by writing to the Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.

## THE CHURCH ANNEX

B. B. H., Kempton, Ill.

**Question:** Would you oppose the plan for a new church building which is to include a recreation or community hall that is to be used for Sunday-school, kitchen, basket-ball, and amusements of various kinds?

**Answer:** This is a matter upon which the opinions of sincere Christians widely differ. The advantage of a good Sunday-school room, and of a kitchen used for purely social or religious purposes are quite evident. The danger of the recreation and amusement features is that they crowd out the spiritual. It is difficult to keep them subordinate, but if the spiritual life of the church is what it ought to be the evils will be reduced. Pray and work to that end.

## STOPPING SUNDAY BASE-BALL

A Constant Reader.

**Questions:** Is it right for a minister to enter a base-ball field on Sunday afternoon to stop a ball game by serving warrants on the players?

(2) What would be the best way to stop this Sunday ball playing?

**Answers:** (1) Our judgment is that it would not be wise, and that it would not further the gospel. It would come under the head neither of an act of mercy nor of necessity. A minister of the gospel has a bigger job than that of mere

reform. Get men really saved and base-ball playing upon Sunday will take care of itself.

(2) Educate the public conscience. So long as players and patrons see no wrong in it the game will go on and there will be plenty of "rooters." Proclaim a better way to spend Sunday and persuade the leaders of the community to adopt it.

## DEALING WITH SPIRITISM

C. J. F., Fort Worth, Tex.

(1) Most church members who are drawn away into Spiritism are ignorant of its nature and also ignorant of what the Bible teaches upon the subject. Books and pamphlets are being written so that people may be informed. We would suggest a book entitled *Spiritism and Fallen Angels*, by Rev. James M. Gray, D. D., and a pamphlet by Rev. W. E. Biederwolf, D. D., entitled *Spiritualism*.

(2) The Old Testament saints were saved by faith just as we are. Their faith was counted to them for righteousness. David's prayer, "Create in me a clean heart, O Lord, and renew a right spirit within me," intimates some knowledge of the doctrine of regeneration which is the work of the Holy Spirit. Yet the Holy Spirit did not come in His fulness and abiding presence prior to the present dispensation.

(3) Yes; the Old Testament saints had access to God through prayer the same as we have, but Christ became "the new and living way" by reason of His sacrifice, the rending of the veil of His body, in contrast with the approach to God through the animal sacrifices of Old Testament times.

(4) Satan's object was to get Christ out of his way. Therefore he instigated Judas to betray Him. It is only an inference that Satan tried to kill Jesus in the garden. It is doubtful whether Satan realized what the atoning benefits of the cross would be.

(5) Apostates cannot truly be said to "fall from salvation," for they never have experienced salvation. Their departure is only from a formal profession or allegiance.

## BRIEF MENTION

J. C. F., Carnegie, Okla.

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F. A. W., Liberty, N. Y.

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H. F. D., Lima, O.

If the woman be divorced from a man upon scriptural grounds is he any longer her husband? Is he not to her the same as dead?

L. H. T., Des Moines, Ia.

For information concerning the Church of the Latter Day Saints (recognized) whose headquarters are at Independence, Mo., write to the *Utah Gospel Mission*, Cleveland, O.

L. B. K., Irma, Alta., Can.

(1) It is our belief that the Book of Daniel was written during the time of the captivity.

(2) There were several deportations of Jews, ending with the destruction of Jerusalem by Nebuchadnezzar, and the entire period of the captivity to Babylon was seventy years (Jer. 29:10.).

H. M., Port Austin, Mich.

(1) Noah's ark was well proportioned: 450 feet long, 75 wide, and 45 high. It was three storied or decked. Evidently not designed to sail, but to float.

(2) For brief studies in John's Gospel we would suggest the one by Charles R. Erdman or by Robert E. Speer, but for homiletic and devotional purposes nothing excels the work of Bishop Ryle, of Liverpool, a reprint of which is on the market.

H. L. W., San Diego, Calif.

(1) We believe fully in the atonement, namely, that "Christ died for our sins according to the Scriptures." We believe also that the benefits of the atonement will be shared by the body. This is true during the present time, but will not be fully realized prior to the resurrection.

(2) We do not know when the "latter rain" will take place, but it probably will be a repetition of the events of the day of Pentecost upon a much larger scale.

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# International Sunday-school Lessons

P. B. Fitzwater

October 8

## The Birth and Childhood of Jesus Luke 2:1-20, 40-52

Golden Text:—"And Jesus increased in wisdom and stature, and in favor with God and man"—Luke 2:52.

### I. The Birth of Jesus (vv. 1-7).

1. The Time (vv. 1-3). It was at a time when the Jews were coming under the Roman power. It was a most propitious time for the introduction of the gospel. The whole world was under one rule, making it possible for ministers to go from place to place easily and without molestation.

2. The Place (vv. 4-6). Bethlehem, as the prophet had foretold 700 years before (Mic. 5:2). God moved the emperor to enforce the decree of taxation in time to cause Mary to be at Bethlehem. The emperor was unconsciously carrying out God's purpose.

3. The Circumstances (v. 7). His surroundings were of the most humble sort. The almighty Creator condescended to take upon Himself humanity—to be born in a manger, becoming the poorest of the poor, that none might be hindered from coming to Him.

### II. The Birth of Jesus Announced (vv. 8-20).

1. To Whom (vv. 8, 9). To shepherds who were watching over their flocks by night.

2. By Whom (v. 9). The first gospel sermon was preached by the angel of the Lord. The angels have part in making known the gospel to lost men. These glorious beings no doubt deeply sympathize with fallen, sin-cursed man.

3. The Nature of the Message (vv. 10-14). It was good tidings of great joy. It was good tidings because the way of salvation was about to be opened up for all, Jew and Gentile.

4. The Shepherds Witnessing (vv. 15-20). They made a prompt investigation of the angel's message. When they went to Bethlehem they found everything just as represented. When they beheld the Lord of glory they could not remain silent. They went back to their work praising God. Those who really hear the good news of salvation through Christ are impelled to tell it to others.

### III. The Child Jesus Growing (vv. 40-52).

Jesus Christ was God, but His deity did not interfere with His development as a human being. The processes of His physical, mental and spiritual growth were the same as those of any normal human being.

1. Jesus Tarrying Behind at Jerusalem (vv. 40-43). At the age of twelve years a Jewish child took his place as a worshiper in the Temple, for he was considered a "child of the law." Being

conscious of His mission when His mother and Joseph were returning from attendance at the Passover, Jesus tarried behind to enter the Temple and inquire into the meaning of the ordinances of God's house. He had an alert, eager mind which inquired after truth, especially the truth concerning His Father's house. His heart yearned after His Father.

2. Jesus Found in the Temple (vv. 44-47). When His mother and Joseph had gone some distance on their return journey they perceived that Jesus was missing, and sought for Him among their kinsfolk and acquaintances. Not finding Him there they returned to Jerusalem where they found Him in the Temple. (1) He was "sitting" (v. 46), showing that He was no passing visitor or sight-seer. He was perfectly at home in His Father's house. (2) He was hearing the teachers of God's Word (v. 46). This shows that He was eager to learn God's will. (3) He asked questions (v. 46). His growing mind was inquisitive. It more than received what was taught; it inquired after. (4) He answered questions (v. 47). His answers showed great wisdom, such as to astonish those who heard Him. Yet we should not surmise that He was consciously displaying His wisdom. It was not an exhibition of His divine wisdom, but the expression of the workings of a perfect human mind suffused by the Holy Spirit.

3. Mary's Complaint (vv. 48-50). She remonstrated with Him for His behavior. To this He replied in a dignified, yet tender manner. He made no apology, showing that He was more than the son of Mary. God was His Father. Though these things were not understood, Mary, a wise mother, kept them in her heart.

4. Jesus' Obedience (v. 51). Though He was fully conscious of His divine being and mission He lived a life of filial obedience.

5. Jesus' Development (v. 52). (1) Mental. He "increased in wisdom." (2) Physical. He "increased in stature." (3) Spiritual. He "increased in favor with God and man."

October 15

## The Ministry of John the Baptist Luke 3:1-22

Golden Text:—"Repent ye, for the kingdom of heaven is at hand"—Matthew 3:2.

### I. The Degeneracy of the Times (vv. 1, 2).

The Jews had sunk to a very low level of civil, moral and religious life. Luke carefully enumerates the civil and religious rulers in order to show the profligacy of the times, and therefore the need of a messenger to call the people back to God and virtue. Pontius Pilate, a little later, attained notoriety by unjustly, and in a cowardly manner,

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condemning Jesus to death. Herod, the son of Herod the Great, was a murderer. Annas and Caiaphas were corrupt ecclesiastical rulers. The political, moral and religious affairs of the world strongly call for a John the Baptist to call to repentance.

## II. The Nature of John's Ministry (vv. 3-6).

In the wilderness he underwent a discipline which fitted him for his task. While there he heard the call of God and came forth with a message from Him. Out of the wilderness he flashed forth, preaching the baptism of repentance for the remission of sins (v. 3). The baptism was the sign of repentance. This ministry is declared to be a fulfillment of Isaiah's prophecy. The message was described as one calling upon the nation to prepare for the coming of the Messiah. The only hope for the world is God's salvation through Jesus Christ. Let men accept Christ and all war and contention will end. Men will then love each other instead of hating each other. They will then co-operate in helpful service instead of seeking to destroy each other.

## III. The Content of John's Message (vv. 7-18).

1. Denunciation of Sin (vv. 7, 8). He called them "a generation of vipers." This shows that he charged them with deceitfulness and wickedness. Men in all ages have been awakened by such indictments of sin. Knowing the subtle hypocrisy of these Jews, he demanded evidence of their sincerity; the genuineness of their repentance was to be demonstrated by their works.

2. Announcement of Judgment (v. 9). He declared that the axe was laid at the root of the tree, and that the tree not bringing forth fruit was to be hewn down and cast into the fire. Face to face with judgment men become sober. John made it very plain that for their sins they should be called into judgment. Paul's preaching of a judgment to come made Felix to tremble (Acts 24:25). This kind of preaching is needed today. While John preached sin and judgment, he accompanied it with assurance of pardon on condition of repentance.

3. Instructions to the Inquirers (vv. 10-14). (1) The people (vv. 10, 11). Each man was to turn from his besetting sin and show love and kindness to his fellow men. Clothing and food were to be given those who had need. They were to turn from a life of selfishness and greed, and do unto others as they would be done by. (2) Publicans (vv. 12, 13). These tax gatherers who were guilty of greed and oppression were not asked to give up their occupation, but to exact only that which was appointed by law. (3) The soldiers (v. 14). These were, probably, the policemen of that day, at least men on military duty.

4. Testimony to Jesus (vv. 15-18). The people were musing in their hearts as to whether John was indeed the Messiah. When John perceived this he with fine humility declared that his mission was so lowly in comparison with Christ's that he would be unworthy to perform the menial act of a slave in loosing the latchet of His shoes. John

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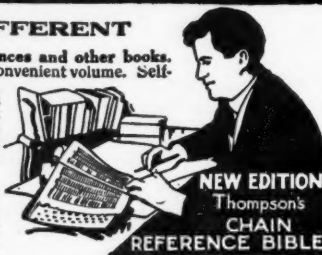
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baptized with water, but Christ, he declared, would baptize with the Holy Ghost and with fire. Water was a material element and at best was only symbolic, but Jesus would exert upon their souls the divine cleansing and quickening power. He showed that Christ would come with mighty power to punish the wicked and impenitent, even separating them as chaff from the wheat, gathering the wheat into the granary and burning up the chaff.

## IV. John's Imprisonment (vv. 19, 20).

For his reproof of Herod's lewdness and other sins John went to the dungeon. God's faithful prophets are usually despised by the world, even cast into prison, burned and beheaded.

October 22

Jesus Tempted

Luke 4:1-13

Golden Text:—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted"—Hebrews 2:18.

### I. The Place (v. 1).

The wilderness of Judea. The first man Adam was tempted in a garden with the most pleasant surroundings. The second man, Jesus Christ, was tempted in a barren wilderness, surrounded by wild beasts (Mark 1:13). Adam shamefully failed; Christ gloriously triumphed. The temptation continued for forty days.

### II. The Purpose (v. 1).

He was led into the wilderness by the Spirit. Christ's temptation was Messianic. We are not tempted as He was, but the same methods are employed on us. During the eighteen years of retirement Satan no doubt tempted Christ like he tempts us. As a carpenter he was no doubt tempted by Satan to do imperfect work and use unsound material. The Holy Spirit, not the Devil, led Jesus into temptation. Satan, no doubt, would have gladly escaped this hour, but the time had come for the Redeemer to enter upon His mediatorial work; therefore He went from the place of anointing and heavenly recognition as the Son of God to meet and despoil the arch enemy (Heb. 2:4). Satan is a real personal being filled with cunning and malice.

1. It was not a preparation for His work, but rather its first conflict. In baptism we have the symbolic act of

dedication of Himself to the work of redemption through the cross—the making full a righteousness. In the temptation, the strong man is spoiling the enemy.

2. It was not to see if Christ would stand fast, would fail under the most crucial test. Christ could not fail.

3. It was to show Christ as an object upon which we may rest our faith with unshaken confidence. He came as the second Man, the head of a new race, its very source and life. It was a demonstration of the inseparableness of the divine and human natures in the incarnation. In the act of the incarnation was found a union which the Devil could not break.

### III. The Method (vv. 2-12).

Christ as the world's Redeemer sustained a threefold relation—Son of Man, Son of God, and Messiah, therefore Satan made each one a ground of attack.

1. As Son of Man (vv. 2-4). Satan made his first assault upon Him as a man by appealing to the instinct of hunger. Satan urged Him to use His divine power and convert a stone into bread. Hunger is natural and sinless. Real human life experiences hunger. The appetite of hunger was right and normal. The fasting that counts with God is that which results from taking to heart God's work and doing it so that physical hunger does not come. The temptation was in satisfying a right hunger in a wrong way. To have yielded in this case, though his hunger was desperate, would have been to renounce the human limitations which He had taken for our sakes. To use divine power to satisfy human needs would have been to fail as Saviour and Redeemer. To do right in a wrong way is to sin. In the incarnation He became identified with humanity, so He chose to abide in fellowship with man.

2. As Messiah (vv. 5-8). Here the temptation was to grasp His rightful dominions by false means. The Devil offered to surrender unto Him the world if He would adopt his methods—would worship Him. The force of this temptation was in the fact that the kingdoms of the world are Christ's by God's covenant with Him. Satan is only an usurper. God's method by which Jesus was to possess the world was the cross. The temptation Satan is pressing upon the church today is to get possession of the world by other means than the cross. We fall into the hands of the tempter

Moody Bible Institute Monthly

today when we resort to worldly means of doing the Lord's work. To depart from unswerving loyalty to God and His Word is to fall into Satan's temptation. To bid for power by using worldly means is to follow after Satan. To worship the Devil would be to set up his kingdom.

3. As Son of God (vv. 9-12). Here Satan tries to induce Christ to presume upon God's care. He quotes a Messianic Psalm to induce Him to so act. To do the spectacular thing in order to get notice is to fall into Satan's temptation. For Jesus to have placed himself in danger in order to get God's special help in delivering Him would have been to sin. To test God as to whether He will keep His promise is the greatest distrust—it is to sin and fall. To put one's self in moral and spiritual peril in order to test God's faithfulness is to sin. Satan is never quite so dangerous as when He quotes Scripture. Beware of Satan when he comes with a Bible under his arm.

IV. Christ's Defense (vv. 4, 8, 12). It was the Word of God. He met and repulsed the enemy with, "It is written." Our defense is God's Word. May every Sunday-school teacher know how to use it!

V. The Issue (v. 13).

Satan is vanquished. If we will but trust God and use His Word we too can overcome.

#### October 29

#### Messiah's Ministry (World's Temperance Sunday)

##### Isaiah 61:1-9

Golden Text:—"Righteousness exalteth a nation, but sin is a reproach to any people."—Proverbs 14:34.

The Lesson Committee has gratuitously named this lesson "Worldwide Prohibition." Neither the text, nor the context, directly or impliedly says anything about prohibition as we understand the use of the word. However, when Messiah shall reign upon the earth the rum traffic with all other iniquitous practices shall be abolished.

I. Messiah's Commission (v. 1). He was appointed by the Lord. God's plan for the world is a time of peace and blessing. This condition of blessedness is to be brought about through the ministry of the Messiah. As a qualification for this work, the anointing of the Spirit of God was upon Him. That this applies to Jesus Christ is proved by His own application of it to himself (Luke 4:18-21).

#### II. Messiah's Program (vv. 1, 2).

Messiah's program is twofold: To "proclaim the acceptable year of the Lord, and the day of vengeance of our God." Messiah brought gospel mercy at His first coming, and will bring judgment on all unbelievers at His second coming. The careful reading of Luke 4:18-21 will show that Jesus suspended reading of this passage at the comma, in Isaiah 61:2. His first coming opened up the day of "grace and the acceptable year of the Lord," and His second coming will usher in "the day of

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vengeance of our God" (2 Thess. 1:7-10; cf. Mal. 3:1-3). If Jesus had not stopped reading at the comma He could not have truthfully said, "This day is this scripture fulfilled in your ears," because already nearly 2,000 years have elapsed since He began His ministry of grace, and the day of vengeance of God has not yet begun.

1. Proclaiming the Acceptable Year of the Lord (vv. 1, 2). In His ministry of grace He preached (1) "good tidings to the meek." "Meek" here means not only a grace, but a condition, that is, those in poverty and affliction, the same as those who labor and are heavy laden described in Matthew 11:28, 29. (2) "Bind up the broken-hearted." "Bind up" signifies healing. The Lord has been doing through the centuries of His grace. (3) "Liberty to the captives." The figure of deliverance from the Babylonian captivity is used to describe deliverance from sin and death (Heb. 2:15). (4) "Opening of the prison of them that are bound." Messiah's work was to give deliverance to those who were enslaved by their sins. This He will do for all who will accept Him. (5) "The acceptable year of the Lord." This means a space of time in which God would accept all who repent of their sins and come to Him. God is willing to accept all who come to Him by Jesus Christ.

2. Proclaiming the Day of Vengeance of God (v. 2). While the day of mercy is lengthened out, the time of judgment will surely come. The day of vengeance will break upon the world when the Lord shall be revealed from heaven (2 Thess. 1:7-10). The time of grace and mercy is called the "acceptable year," while the period of judgment is called the "day of vengeance." The period of mercy is called "year," while the period of vengeance is called "day," showing that the period of mercy is much longer than the period of wrath.

#### III. The Blessings of Messiah's Kingdom (vv. 3-9).

When Christ comes and establishes His kingdom, wonderful blessings will result to the whole world, and especially to Israel.

1. "Comfort all that mourn" (v. 2). The day of vengeance will bring sorrow to many, but they shall be comforted when they shall see the King on the throne.

2. "Give unto them beauty for ashes" (v. 3). This peculiarly applies to Israel. The symbol for distress and mourning was sackcloth and ashes. When the blessed Saviour shall reign as King there will be no wearing of sackcloth and ashes, but instead the garment of beauty.

3. "Oil of joy for mourning" (v. 3). Israel has been mourning for centuries. When the Messiah shall reign as King they shall be glad.

4. "Garment of praise for the spirit of heaviness" (v. 3). Instead of wearing the symbol of the burden of sin they shall be clothed so as to indicate their joyfulness.

5. "Called trees of righteousness" (v. 3). These trees representing Israel as planted by God and bearing fruit, not as reeds bowed down with sorrow.

6. "They shall build the old wastes" (v. 4). Israel shall return to their own land and shall rebuild the city of Jerusalem and the cities of Judah which lay in waste.

7. "Strangers shall stand and feed your flocks" (v. 5). In the time of the kingdom the Gentiles shall render voluntary service unto Israel so that Israel may devote her whole time to the service of God.

8. "Ye shall be named the priests of the Lord" (v. 6). God chose Israel to be the priestly nation to represent Him to the Gentiles. This will be the fulfillment of that purpose. Israel shall yet function according to God's original plan and purpose.



9. "For your shame ye shall have double" (v. 7). Instead of the shame and confusion which Israel has experienced for centuries she shall have double honor and rejoicing.

10. "I will direct their work, and make a covenant with them" (vv. 8, 9). God will vindicate His people and cause the Gentiles to see the divine favor upon them. The Gentiles have despoiled the Jews. They have not only robbed them of their goods, but have appropriated the promises which God made unto them, and heaped curses upon Israel. Israel shall be the head of the nation and the Gentiles shall acknowledge God's favor upon them.

### November 5 Jesus, The Great Physician Luke 4:31-44; 5:12-26

Golden Text:—"Himself took our infirmities, and bare our sicknesses"—Matthew 8:17.

Since the topic sets forth Jesus as the Great Physician it will be better for adult classes, especially, to take the larger text chosen by the Committee and note the several outstanding cases of His healing. For some classes it will be better to study the one case of healing, namely, the healing of the paralytic.

#### I. Jesus Healing a Demoniac (4:31-37).

While engaged in teaching in the synagogue He was interrupted by a man who had an unclean spirit. Jesus rebuked the demon and compelled him to come out of the man. This was no doubt a wicked, supernatural, personal being who entered into, and controlled the poor man. This healing shows Jesus not only gracious, but powerful to set free the whole brood of diabolical passions such as lust, envy, anger and jealousy which rule men.

#### II. Jesus Heals a Woman of a Great Fever (vv. 38, 39).

Peter's mother-in-law was prostrate with a great fever. They of Peter's household besought Jesus for her. Jesus rebuked the fever and it left her, so that she immediately rose and ministered unto them. No earthly physician has ever been known to heal in that way. Divine healing is immediate and complete. We should distinguish between divine healing and faith healing. Faith healing is the result of the action of the mind upon the body and is measured by the degree of the faith, while divine healing is the action of the power of God upon the diseased one and is always complete and immediate, because it is measured by the power of the Healer—God. His fame spread abroad and many sick of divers diseases were brought unto Him and He healed them all, even casting out demons and forbidding them to testify of Him.

#### III. Jesus Heals A Leper (5:12-16).

Leprosy was a most loathsome and terrible disease. Because of its foulness one afflicted therewith was an outcast. The disease is thought incurable by man, therefore the leper was regarded as hopeless and dead. In response to the leper's earnest request Jesus touched him and bade the leprosy to depart, and immediately he was healed and

cleansed. Leprosy is a type of sin. Though sin is loathsome, hideous and separating, Jesus has power to save those who come to Him by faith. He has power to heal and cleanse and restore.

#### IV. Jesus Heals a Paralytic (5:17-26).

1. Watched by the Pharisees and Doctors (v. 17). Jesus' fame spread abroad and this only incited jealousy on the part of these men. They did not want to get too close to Him, but close enough to know what was going on. These human teachers were watching the divine teacher.

2. The Paralytic Brought (vv. 18, 19). This is a fine lesson in Christian service. They could not heal the man, but being moved by sympathy they co-operated in bringing Him to Jesus who could heal and restore. Their efforts in bringing the man shows their willingness to go to pains and trouble to bring him to Jesus.

3. The Man's Sins Forgiven (v. 20). Jesus looked back of the palsy to its cause—sin. The effect of his sin was before Jesus, but he proceeded to deal with the cause of it. All disease and death is the result of sin. The Lord deals first with that which was at the root of the trouble. Jesus saw the faith of those not only who brought him, but of the man himself. No doubt He saw the man's sorrow for his sins.

4. The Purpose of Miracles (vv. 21, 22). The Pharisees accused Christ of blasphemy when He declared the man's sins forgiven. Jesus showed them that back of the beneficent deed to the man was the demonstration of His deity. The main purpose in the working of miracles is the authentication of the divine mission of the one performing them. The healing of the man was done by divine power. The working of the miracle was to demonstrate His authority to atone for sin and to grant forgiveness. While the divine power and authority are thus shown, the wisdom and love of God are shown that in all cases the supernatural work is for the good of the individual.

5. Relative Value of Physical Ills and Moral and Spiritual Maladies (v. 23). Physical ill is less serious than the sins which cause them. In dealing with them we should follow the example of Christ, and first deal with the cause.

#### OCEAN CITY BIBLE CONFERENCE

With the largest attendance in its history, the annual Bible conference at Ocean City, N. J., closed its sessions August 20. The consensus of opinion is that never was there a more helpful Bible conference held on this world-famed camp grounds.

The conference this year was held under the auspices of the Moody Bible Institute of Chicago. Mr. George V. Kirk, Associate Business Manager of the Institute, in charge. Being undenominational it was open to every one. The interest of those in attendance was evident from the fact that the entire expenses of the conference were met by free-will offerings, no conference fee being charged.

The sessions were presided over by

the Rev. H. L. Burkett, regional representative of the Moody Bible Institute.

The Conference speakers included Dr. James M. Gray, Dean of the Moody Bible Institute, and four teachers and preachers who are associated with the Institute under its Extension Department; Rev. Dr. Henry Ostrom, Rev. George E. Guille, Rev. Dr. Robert H. Glover and Rev. E. J. Pace.

Dr. Ostrom gave the opening message of the conference before an audience that filled the auditorium. He also spoke each day throughout the entire conference.

Dr. Gray gave several addresses, the most notable of which were: "Why Contend for the Faith?" "How to Master the English Bible," "The Authenticity of the Bible."

Delightful and profitable hours were spent each morning in Bible study conducted by Rev. George E. Guille. His theme, "The Finished Work of Christ" was made so plain that even a child might understand. He discussed the work of the Holy Spirit as related to the individual and the church, the fullness of the Spirit so complete through the Cross, to which he constantly pointed us.

Dr. Glover, of the Institute, who has spent more than twenty years on mission fields gave several addresses relating to the needs of the fields. "This is a crucial time," he said. "Doors of opportunity are opening as never before. We must heed the call, for the fields are white unto the harvest. 160,000,000 are still in darkness."

The conference was fortunate in having Dr. E. J. Pace, who gave several studies in the Epistle to the Ephesians. He also gave his noted lecture on "The Law of the Octave."

The music which was an inspiring feature of the conference, was directed by W. H. Gerow of Philadelphia.

Mrs. M. A. Martin.

### POST-MILLENNIALISM AGAIN IN THE SUNDAY SCHOOL

"WORLD-WIDE PROHIBITION" is the misleading title the International Sunday School Lesson Committee has placed over that grand prophecy of the coming and reign of our Lord Jesus Christ given in Isaiah 61. The Scripture for Lesson V, Fourth Quarter, 1922.

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# Missionary Department

Robert H. Glover

**"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared . . . neither be ye sorry; for the joy of the Lord is your strength."**—Nehemiah 8:10.

Historically, these were the words of Nehemiah to the returned exiles at Jerusalem over 2,000 years ago. But no less truly are they God's words to His church today. For how largely has the church, like Israel of old, been drawn into captivity to the flesh and the world, lost her appetite for spiritual things, and neglected her day of ministering to needy souls at home and unevangelized lands abroad!

There is an insistent need for a return to God, for a great spiritual revival within the church that will bring God's people back to their first love, beget in them a new hunger for the things of God, and quicken the pulse of their whole spiritual life. When such a spiritual revival comes a missionary revival is sure to follow, but not before. Only in the measure in which Christians find Christ real and precious to their own souls will they ever be concerned to make Him known to others. The only satisfactory basis, therefore, for missionary appeal is spiritual life.

Then shall not those who long for the advancement of worldwide missions pray without ceasing that more and more God's true children may be led to discern and to enjoy to the full the "feast of fat things, and of wines on the lees" which God has provided so bountifully in Christ? Thus fed and filled, the resultant joy of the Lord will be their strength, as His constraining love will be their motive, for the sending out more promptly and more adequately of "portions" to the millions of languishing souls in heathendom for whom as yet "nothing has been prepared" by a selfish and indifferent church.

"We have heard the joyful sound,  
Jesus saves, Jesus saves;  
Spread the gladness all around,  
Jesus saves, Jesus saves;  
Bear the news to ev'ry land,  
Climb the steeps and cross the waves,  
Onward, 'tis our Lord's command,  
Jesus saves, Jesus saves."

## Africa Inland Mission Figures

The following statistics are given for the above society, which is working in Kenia Colony (formerly British East Africa), Tanganyika Territory (formerly German East Africa), and Belgian Congo, up to January 1, 1922: Number of different tribes, 25; stations, 43; missionaries on the field, 128; native evangelists and teachers, 444; baptized communicants, 1,413; estimated population of territory occupied by A. I. M., 1,507,500.

Miss Hulda J. Stump, '09, in a recent letter requests home friends to join with

the missionaries in asking the Lord definitely for 100 missionaries this year to re-enforce the present meager numbers and overtake the tremendous needs. Prayer is also requested that the ranks of the native workers may be greatly increased.

## Missionary Rest Home in South Africa

Mr. Lawson S. Probst, '07, of the A. I. M. in Kenia Colony, writes from Cape Town, where he and his family were spending a brief time in rest in lieu of a furlough to America. He tells that a missionary home has this year been established there which will be of great advantage to many missionaries in Africa. It is called "The Andrew Murray Missionary Home" and is delightfully situated in the Kloof gardens of Cape Town in a quiet and very healthy spot. The address is 20 Bellevue St., P. O. Box 1465, Cape Town.

## M. B. I. Bible Worker in Cape Town

A Bible training class has recently been formed at Cape Town under the presidency of Rev. Andrew C. Murray. The class has secured the services of Rev. F. H. Stern, a young minister there who is a graduate of the Moody Bible Institute, and who is teaching along the various lines of biblical instruction followed at the Institute. The class meets every Friday evening and consists at present of a score or more of young men and women who work during the day, but are enthusiastic to take up study and practical work in preparation for further Christian work in the interior as God may lead them.

## Progress in the Dark Sudan

The Sudan Interior Mission has recently entered upon its twenty-fourth year of work. The past year has been one of financial testing at the home base, but of encouraging advance on the field. Baptism was administered to 333 new converts, three of whom constitute the first fruits among the Tangali tribe in the most distant region reached by the mission thus far. The native Christians grew in the grace of giving and their offerings amounted to \$1,000. The first Gospels in the language of two of the tribes were printed by the mission's Niger Press. Fourteen new missionaries were sent out and distributed so as to strengthen the forces among the various tribes already entered.

This being accomplished, the mission feels the time has now come for a new advance into unreached districts and tribes, and with this object in view twenty-one new recruits have already been accepted during 1922. A few of these have already gone forward in company with Guy W. Playfair, field director, and other old workers returning. The departure of the remainder is contingent

upon funds being received for their outfits, passage and support, and prayer is requested that these needs may speedily be met and the re-enforcements thus freed to go forward.

## Is It Fair?

An Alliance missionary in the Marathi area in India writes: "My work needs much prayer. I have with me a younger missionary still studying the language, two trained Indian catechists, two book sellers and one untrained worker. I am responsible for a district of over 350 towns and villages with a population of over 200,000 people. There is a small but growing Christian community scattered in several villages, and we are seeing the beginnings of an encouraging mass movement toward Christ. We greatly need divine love and wisdom, and also physical strength for the pressing demands upon us."

Thank God for such a field of opportunity with its many open doors and open hearts, and also for these consecrated missionaries and native workers who bravely face the situation. But is it fair that such tremendous need should have to be faced by this mere handful of workers while so many Christian agencies and workers are vying with one another in small communities here at home? Truly the harvest yonder is great, but the laborers are few. *"Pray ye therefore the Lord of the harvest that He will thrust forth laborers into His harvest."*

## Mr. Strachan's Campaign

Rev. Harry Strachan, field director of the Latin America Evangelization Campaign, recently paid the Institute a flying visit. He gave an inspiring address to the student body, telling of some thrilling experiences connected with the campaign which had just closed in three of the Central American Republics. Great congregations packed large theaters and tents and listened attentively to the gospel, a large proportion of them hearing it for the first time. Much Christian literature was distributed, and interested souls were put in touch with the nearest resident missionaries. The campaign stirred up the intense opposition of the Roman Catholic clergy, and there were times when the workers were endangered by crowds of roughs incited against them by the priests. But God signally delivered His servants, and a deep impression for good was made upon the people.

Mr. Strachan has already sailed again from New York to conduct a similar campaign in Colombia. This is one of the most backward and most fanatical of the ten Republics of South America, where missionary work has met with great opposition and results have been meager. The earnest prayers of God's people are requested for the present campaign.

## A Chinese Convert Who Counted the Cost

Last Easter Sunday fifty-three persons were baptized and received into the church in connection with "Bethel," the hospital and evangelistic center con-

ducted by the distinguished Chinese convert, Dr. Mary Stone, and several colleagues. This number included the whole Freshman nurses' class of ten. One of these, Miss Chow, is a granddaughter of the viceroy of the province. Her mother was a patient of Dr. Mary's, and one day this beautiful girl drove up to the hospital in one of the biggest cars in Shanghai, and announced that she wanted to become a nurse.

"But," said Dr. Mary, "don't you know that you would have to take off all those lovely clothes, and all your jewelry, and dress in blue cloth like a coolie, yes, and wash the feet of coolie patients and dress the women's hair?"

"All right," was the answer, "I'm ready."

So Miss Chow, who had never in her life done her own hair, came to be a nurse. Her family at first violently opposed her, but gradually came to feel rather proud of her spirit. Little did they imagine that this mad freak of hers, as they regarded it, would lead on to her becoming a Christian. But it did just this, and so she was finally baptized and joined the church at Easter.

#### Kanamori's New Campaign

Mr. Paul M. Kanamori has written a letter of great interest regarding the special evangelistic campaign in which he is engaged for this entire year. He is visiting all the Presbyterian churches of Japan proper and also Formosa, Manchuria and Korea. During the first three months of the year he visited 36 places and held 113 meetings, 80 of which were for Christians and 33 for unbelievers. The total attendance for the latter meetings reached 19,250 persons, and of these 5,881 professed to decide for Christ. This means one out of every three persons who attended his services were saved—a remarkable proportion indeed, twice as high as that of his three years' work before coming to America. To quote from his letter: "A wonderful change has taken place in the attitude of the people toward Christianity during my two years' absence in America. The Spirit of God has been working mightily, and this land is becoming riper and riper each year for the work of speedy evangelization." Our brother also reports having circulated over 100,000 copies of his "three-hour sermon," and he hopes to double that number before the close of the year. He cites some remarkable instances of conviction and conversion in his meetings, thanks God for the wonderful strength given him for his strenuous task, and pleads for the supporting prayers of his friends in this country.

**LAY UP FOR YOURSELVES** Would you love to have **TREASURES IN HEAVEN** your own Native Trained Missionary? and support him for \$1.50 a week? Pray for him by Name? Have his report? Would you love to support one for some loved one? for a memorial? for the Lord Jesus? Write Rev. H. A. Barton, Sec'y, Box E, 473 Greene Avenue, Brooklyn, N. Y., for free literature.

## Our First One Hundred Missionaries in Russia

FIVE hundred missionaries for Russia was the object placed before the Christians of this country by The Russian Missionary Society when in November, 1920, Pastor Wm. Fetter, with twenty-one Russian and two American missionaries, sailed from New York City on their way to Russia. Well, not quite two years have passed since the number was first mentioned and now we are in sight of the first hundred.

### "What Hath God Wrought?"

NEARLY a hundred missionaries, each having some training, thoroughly orthodox and well established in the Word of God, preaching the Word in the power of the Holy Spirit, throughout Russia and Poland and other Slav countries. AND WHAT OF THE RESULTS? The missionaries go forth with trust in the Lord and without any guarantee of stipend, and share their own scanty supplies with starving people. They distribute American and British relief goods and Bibles and preach the Gospel. Whole villages have been moved by the Gospel, many hundreds led to the Lord, mission halls opened and churches formed. Revival—yes, indeed, in a very marked degree—has been experienced by these heralds of the Cross. God has indeed wrought great things.

### We Must Advance Still Farther

The cry for help is ringing loud. Millions are in dense darkness and must have the light brought to them. We need to engage more missionaries at once. Mr. Fetter, the General Director, informs us of fifty evangelists in Russia and Ukraina who need help and support. These native men know the language, and need no training other than that already received. They are already in the field, and are well qualified to do real missionary work. All they need is temporal support.

### Famine is Still Raging

The crisis in Russia is not past. The famine is not over. Nay, the famine is bigger than all that can be said or written about it. The Russian Trade Delegation in London writes:

"It should be made quite clear that at least 3,000,000 people are not receiving any public aid at all in the famine area; that 11,000,000 people who are being reached in one way or another are being maintained on starvation rations only; and that the situation cannot in any way begin to improve until the new harvest in three months' time."

The Friends Relief Committee of London says:

"On the 19th of May we received the following cable from our representative in Moscow: 'Estimated that one and a half million will die from famine before harvest. Yield from forthcoming harvest although probably high per acre, probably total only one-third normal. Unless assistance given, famine inevitably continue after next year.'"

## The Needs of the Work

WE NEED THOUSANDS OF DOLLARS MONTHLY FOR THE SUPPORT OF THE MISSIONARIES already engaged and to engage and support many more.

WE NEED MEANS TO CARRY ON RELIEF WORK. Believers who are starving must have help. The missionaries can do more effective service if they can minister temporal relief to the destitute.

WE NEED THOUSANDS OF DOLLARS FOR BIBLES. Last December 20,000 were ordered printed at a price that made it possible to put a Bible into the hands of a Russian or into a Russian home for twenty-five cents. 100,000 have been ordered since, at a very small price. The fund is growing daily, but we need thousands of dollars more.

WE ARE PRAYING FOR FUNDS TO PURCHASE A MILLION BIBLES.

WE NEED THOUSANDS OF NEW SUBSCRIBERS TO "THE FRIEND OF RUSSIA," because we need to enlist thousands of Christians in America and Canada to pray for the work we are seeking to do, by God's help, in this needy field. Thousands are already praying, but we need thousands more to join them. To pray intelligently information is needed. It is useful that our praying friends keep in touch with the work by reading the magazine. We must go forward. The call of God is clear and the time may be short. WE MAKE THIS SPECIAL OFFER. TO ANY ONE NOT NOW A SUBSCRIBER TO THE MAGAZINE (EVEN THOUGH THEY HAVE BEEN ONE SOME TIME AGO AND HAVE DROPPED OUT) WHO SENDS US \$1.00, THE REGULAR PRICE OF THE MAGAZINE FOR A YEAR, WE WILL MAIL POSTPAID, A BEAUTIFUL SACRED ART CALENDAR FOR 1923. The calendar must be seen to be appreciated. It cannot be bought anywhere. It is purposefully gotten up for a premium. Canadian readers will please send us full value of United States money. Any information cheerfully furnished.

### The Russian Missionary Society

1844 W. Monroe Street, Chicago, Illinois

WM. FETTER, General Director.

W. S. HOTTEL, Home Director.



# For Sermon and Scrap Book

William Norton

## THREE IMPORTANT THEMES

1. Grace unto you—1 Peter 1:10.
2. Sufferings unto Christ—1 Peter 1:11, R. V.
3. Glories to follow—1 Peter 1:11.  
—W. E. V.

## FOUR VISITS OF OUR LORD To a Home in Bethany

1. As the gracious Teacher (Luke 10).
2. As the sympathizing Friend (John 12).
3. As the suffering Saviour (John 12).
4. As the ascending Lord (Luke 24).  
—Mrs. Stephen Menzies.

## THE PERFECT WORK OF A PERFECT SAVIOUR

1. Commencement—"He hath begun a good work in you" (Phil. 1:6).
2. Continuation—"It is God which worketh in you" (Phil. 2:13).
3. Completion—"Who shall change our vile body," etc. (Phil. 3:21).  
—G. H.

## CHRIST'S COMING IN FOUR ASPECTS

1. As a Sacrifice to put away sin—Heb. 10:9.
2. As a Bridegroom to claim His Bride—1 Thess. 4:16.
3. As a King to rule—Matt. 25:32.
4. As a Judge to award—John 5:22.  
—JS. FS

## THE MISSION OF THE MASTER John 9:4

1. Great necessity—"I must work."
2. A great commission—"The works of him that sent me,"
3. A great opportunity—"While it is day."
4. A great incentive—"The night cometh, when no man can work."  
—R. M.

## MARY GIVES HER TREASURE Mark 14:1-9

Mary's treasure was

1. Personal in Ownership.
2. Precious in Value.
3. Poured Out in Giving.
4. Prophetic in Act.
5. Praised by Christ.
6. Perennial in Remembrance.  
—F. E. Marsh.

## THE MINISTRY OF PAUL

1. Proving, Acts 9:22.
2. Persuading, Acts 13:43.
3. Confirming, Acts 14:22.
4. Exhorting, Acts 14:22.
5. Teaching, Acts 15:35.
6. Preaching, Acts 15:35.
7. Reasoning, Acts 17:2.
8. Strengthening, Acts 18:23.
9. Disputing, Acts 19:8.
10. Testifying, Acts 20:21.

—J. S.

## JAMES ON PRAYER

In James 5:13-18, there is a remarkable description of different kinds of prayer:

1. **Individual Prayer**—"let him pray" (v. 13). This is an exhortation to the "afflicted," bidding him take his case to God. It is better to pray than to grumble.

2. **United Prayer**—"let them pray" (v. 14). The "elders of the church" are to pray with and over the sick man; but, prayer is to be accompanied with the use of the means, the healing oil was to be applied, and this in "the name of the Lord," relying on Jehovah Rophi for the blessing which alone makes the means effectual.

3. **Believing Prayer**—"the prayer of faith" (v. 15) is that which shall "save the sick" by the glorious answer vouchsafed in accordance with the promise—"the Lord shall raise him up." Believing prayer is the prayer of dependence. Faith is that act of the soul by which everything is committed to and left in the Lord's hands. This is trust, and trust is prayer.

4. **Intercessory Prayer**—"pray one for another" (v. 16). In intercession, or prayer for the brethren, the saints have fellowship with Jesus. He lives to intercede; especially is intercession needed in cases of faultiness; and this is the divinely appointed method of healing.

5. **Effectual Prayer**—"the effectual fervent prayer of a righteous man availeth much" (v. 16). Effectual prayer is always "fervent"—real, warm and true.

6. **Definite Prayer**—"Elias prayed that it might not rain." One great mark of real prayer is its definiteness. The need is made known, the request presented.

7. **Repeated Prayer**—"He prayed again" (v. 18). Prayer may be repeated as fresh occasions arise. Every change in circumstances must be made the occasion of special appeal.—Edward Carr.

## OUR LORD'S SEVEN INVITATIONS

Each beginning with "Come," the invitations are as follows:

1. *"Come unto me, all ye that labour and are heavy laden, and I will give you rest"* (Matt. 11:28).

A very precious invitation to every sin-burdened soul. We can come to Him who is the "sin-bearer," and to Him who says, "Cast thy burden on the Lord," There is no load of human care of which He cannot relieve us, and there is no sin too dark for His precious blood to cleanse, thus making us "whiter than snow." We cannot know rest until cleansed from sin.

2. *"Come and see"* (John 1:39).

These two disciples were honest seekers after truth. They wanted to know more, and to have converse with Jesus. They asked: "Master, where dwellest

Thou?" His answer was the same that He gives to every honest seeker: "Come and see." Note the result. "They came . . . and saw, and abode!" They had found their true Master, and believed Him to be what He professed to be, "The Son of God." The closer we come to Christ, and the more we look to Him, the more satisfied will our souls be.

3. *"Come unto me, and drink"* (John 7:37).

Christ knows our human nature. He knows what soul-thirst means, and that nothing else but the fountain of life can satisfy the parched soul. David knew this longing, and expressed it in Ps. 42:1. "As the hart panteth after the water-brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" And Isaiah burst out with the grand invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come . . ." (Isa. 55:1).

4. *"Come and dine"* (John 21:12).

He knows the soul's hunger. He is Himself the living bread. He satisfies the hungry soul; He meets our every need. It is indeed a privilege to sit down and dine with Him.

5. *"Come, take up the cross, and follow me"* (Mark 10:21).

We cannot wear the crown if we will not bear the cross. As followers of Jesus, we must walk in His footsteps, and count it all honour if we are permitted to bear the cross. The man who was compelled to carry the heavy cross for our Lord, when going to His crucifixion, was a Cyrenian (a black man), and his name (Simon) has been handed down for all time. The name, Simon, signifies one who hears or obeys. The name of the rich young ruler, who, when called upon to take up the cross and follow Jesus, but went away sorrowful because of his great possessions, was never recorded. May we account it an honor to witness for Christ!

6. *"Come ye yourselves apart . . . and rest awhile"* (Mark 6:31).

"He knoweth our frame." He knows our weakness, and just as the body needs periods of rest, so our souls need the same. We want more meditation—more quiet times with the Lord Jesus. Our Father usually calls His servants away for a quiet time before sending them to important work. Moses was sent into the desert for forty years before he began his real life's work. Paul was sent away for three years before his public preaching began. He prospers most in spiritual things who gets most alone with God.

7. *"Come ye blessed . . . inherit the kingdom"* (Matt. 25:34).

He has not redeemed us to a life of spiritual insignificance. We are born again, made new creatures, heirs and joint-heirs with Him. We are to be kings and priests, and our position is far above that of angels, pure though they may be. May we never despise our inheritance!

—Colvin Taylor, in *The Christian*.

## "ALMOST" CHRISTIANS

Some are moved to flee from hell, yet still are only *almost* Christians. Some persons are really awakened by the Spirit of God "to flee from the wrath to come!" They forsake their old "pleasures of sin," their old companions, their old ways; they live in anxiety and dread; still they will not come to Jesus Christ in order to have life.

All your anxiety to flee from hell will do you no good, if you be only *almost* a Christian. You have trembled much and wept much, and prayed much for your soul. Still, if you are not brought to Jesus Christ it is all in vain. If you were swimming for your life, if you had breasted many a dashing wave, and were close to the shore, just within reach of the rock, and did not stretch out your hand to clasp the rock, you would be drowned. All your former pains and labors would be in vain. A man may drown within reach of the rock just as well as a thousand miles at sea. So, after all your anxiety, hearing, praying, and tears, you may perish where you are, just as surely as those who are out of sight of God. It is quite vain to flee toward the ark, if you do not flee into it. A man might drown clinging to the ark. Be ye "shut in"! It was vain for Lot's wife that she fled out of Sodom, for she never got into Zoar. Just so vain is it to be *almost*, but not altogether, a Christian.

Your sin is far greater than that of other men. Agrippa's sin was far greater than that of Festus or of Bernice. He was moved to flee to Christ, yet he did not flee. They saw no beauty in Him that they should desire Him. So it is with you and the world. Judas despising mercy through the Lamb of God, and hanging himself, was a greater sinner than betraying the Saviour; so your turning away from Christ is a greater sin than betraying Him—than all that ever you did against Him (Heb. 10: 28, 29).

The deepest place in hell will be for *almost* Christians. In strict justice it will be so. The more the sin the greater the guilt and the deeper the hell; and who has so much sin as the soul that comes nearest to Christ; yet is not ravished with His beauty and attracted to Him by His loveliness. In the nature of things the hell of the *almost* Christian will be more severe than that of others. To be *almost* saved, and yet to be lost; to be not far from the kingdom of God, and yet to fall into the kingdom of wrath! Oh, that will be an awful thought to all eternity!

"I was once very near being in Christ," many a one will say in that day. "I was made anxious for my soul; I wept and prayed, and searched the Scriptures. I listened with anxiety to the preached Word. I felt it was the power of God. I felt myself condemned by the law. I was quite different from my worldly friends; they did not understand my sorrow, they could only laugh me to scorn. I fled from them. I fled from my old sins. I was not far from the kingdom. I almost stretched out my hands to accept of Christ. I was almost persuaded to be a Christian; and, oh, where am I now?"

The higher you cast a stone into the air the deeper it will fall into the sea. So the

nearer you are to Christ and heaven, the deeper you will fall into hell, "for unto whomsoever much is given, of him shall much be required" (Luke 12:48).

May God open your eyes that you may not be *almost* a Christian, but a Christian indeed! "Behold, now is the accepted time, behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts, as in the provocation in the wilderness."—Robt. Murray M'Cheyne.

## YOUR OWN

What if your own were starving,  
Fainting with famine pain,  
And you should know  
Where golden grow  
Rich fruit and ripened grain;  
Would you hear the wail  
As a thrice-told tale  
And turn to your feast again?

What if your own were thirsting,  
And never a drop could gain,  
And you could tell  
Where a sparkling well  
Poured forth melodious rain;  
Would you turn aside,  
While they gasped and died,  
And leave them to their pain?

What if your own were darkened,  
Without one cheering ray,  
And you alone  
Could show where shone  
The pure sweet light of day;  
Would you leave them there  
In their dark despair,  
And sing on your sunlit way?

What if your own were prisoned  
Far in a hostile land,  
And the only key  
To set them free  
Was held in your command;  
Would you breathe free air  
While they stifled there,  
And wait and hold your hand?

Yet what else are you doing,  
Dear ones by Christ made free,  
If you will not tell  
What you know so well  
To those across the sea,  
Who have never heard  
One tender word  
Of the Lamb of Calvary?

"They are not our own" you answer,  
They are neither kith nor kin.  
They are God's own;  
His love alone  
Can save them from their sin.  
They are Christ's own  
He left his throne,  
And died their souls to win.  
—Author Unknown.

## THE CHURCH IN FOUR ASPECTS

1. As a building with Christ as foundation (1 Cor. 3:11).
2. As a body with Christ as head (Eph. 1:22).
3. As a bride with Christ as husband (2 Cor. 11:2).
4. As a city with Christ as light (Rev. 21:23).

—JS. FS.

## THE MEANINGFUL OR MEANINGLESS "AMEN"

There are few words in common use that are at once more meaningful or meaningless than the little word "Amen." It ought never to be meaningless. In itself it is full of a beautiful significance. It is simply a way of saying, "Let it be so!" The Chinese rendering of it is, "The heart wishes exactly so!"

Spoken at the close of a prayer it is something more than a convenient and conventional ending of the petition. It is the authentication of all that has gone before it. It is the seal of the sincerity of the asker and of the asking. It is a prayer itself which embraces all the prayer that has been offered. For an instant the praying soul holds itself in pause. It has voiced its appeal; it has presented its petition to the throne. Now it looks back over its words to see whether anything is to be added, changed, modified; whether anything has been asked foolishly or insincerely; whether it is willing to stand by everything it has said. Then softly it adds, "Amen!" It is its way of saying, "Lord, I mean all that I have said. As far as I know, I have told thee my need. I take nothing back. I seal up my prayer. I pray thee to grant all this, my petition." That is what "Amen" means, if it means anything at all. It is the soul's signature to the letter that it sends up to God.

But evidently, judging from the manner of its utterance, it does not always mean that. To some of us it seems to have no special relation to the prayer to which it is appended. It is simply another word for "Finis," the end. With reverent tone we make our requests known unto God, and then trail off into a muttered, half-inarticulate "Amen" at the close, because somehow a prayer does not seem quite finished until this conventional word has been spoken. If we understood that it is a part of the prayer itself, that it is, indeed, the summary or epitome of the prayer, we would doubtless be a little more careful not to pronounce it so carelessly and indifferently as we often do. We would better not say it at all than to say it as it is sometimes said, for with its meaning gone it becomes one of the "idle words" against which our Lord so solemnly warns us.—*Watchman-Examiner*.

What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or those of our dear ones! Present joys, present blessings, slip by and we miss half their sweet flavor, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand in His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?—*Philips Brooks*.

Moody Bible Institute Monthly

# The Evangelistic Field

S. A. Woodruff

## SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

A suggestion comes to the MOODY MONTHLY from a former evangelist who tells about a new plan for doing evangelistic work. He writes:

"Dear Pastor:

"After prayerful thought and knowledge gained from years of experience in Christian work, a few consecrated men have been working together for our Lord and Saviour Jesus Christ, going out to the churches on Sundays and evenings and helping the pastors in their work. As one pastor stated it—'Giving them a boost.'

"We are doing evangelistic work and filling pulpits that otherwise would be empty on account of sickness or absence of the minister in charge.

"The men are all connected with business houses of Wichita, Kan., and give the meetings a practical impetus from various phases of life. They are members of Methodist, Baptist and Christian churches, and include singers for special music, a soloist, chorister and an evangelistic speaker. Mr. Nichols, the chorister, and Mr. Appleby, the speaker, received their training at the Moody Bible Institute and have been in evangelistic work for several years.

"No charge is made, no free will offering is taken, expenses of transportation and entertainment being all that is asked. There is no advertising of our business or church connection. Our business is humbly to glorify God and hold up the Cross of Christ, that all men may be drawn unto Him, believing that there is none other name under heaven whereby we must be saved.

"If we can assist you at any time in the Lord's work, get in touch with us.

"Your Brother in Christ,"

Rev. Edwin S. Stucker, Ottawa, Kan., writes that he is planning to do evangelistic work again the coming winter.

Evangelist R. O. Wine reports an old time revival at Marshall. Even though the weather was hot, the interest was fine and souls born again by God's power.

G. A. DeFlon wrote, August 15: "I have closed my work for the summer as I need a little rest, and I am arranging my work for fall and winter."

The McKinleys closed a successful campaign with the pastor of the First Baptist Church, La Grange, Ky. Their son, Buford Loomis, 12 years old, was converted.

Dr. and Mrs. H. P. Dunlop report a profitable summer's work in and about Los Angeles, Calif. Besides the Moody Bible Institute, they are also maintaining a western address, 536 S. Hope St., Los Angeles, Calif.

The Franklin Evangelistic Party closed a successful tent meeting at Swanton, Iowa, August 20, the outcome of which will be a community church at that place. From there the party went to Coster, Iowa.

Rev. B. Frank White, evangelist, and Leonard Saxon, gospel singer, announce that they are to be associated in revival work during the coming season. They began their first meeting at Kearney, Neb., September 17.

William S. Dixon, Wheaton, Ill., reports that he has had a full and busy season as a pastor's helper in evangelism, with dates in Payson, Ill.; Joliet, Ill.; Duluth, Minn.; Ottumwa, Mt. Pleasant, and Sidney in Iowa; Ashtabula, O.; Lafayette, and Brazil, Ind.; Gallatin, Tenn., and Edgewood, Iowa.

Albert C. Hakim writes from Winner, S. Dak., on August 24: "The special evangelistic meetings held at Pleasant Valley and Fairview, S. Dak., resulted in the organization of two churches in these neglected districts. The Lord did great things for us in these meetings which the people have greatly appreciated."

Mr. Harry Dixon Loes reports from Anderson, Ind.: "During August we gave a number of musical entertainments in Michigan cities. September 3 we begin the fall season here in a union tent meeting, which, judging from the organization, will reach over the whole city. Our party consists of Rev. J. Orr Powell, pastor-evangelist; Harry Dixon Loes, director of music; Miss Birdie C. Loes, pianist and soloist; "Bob" J. Wadsworth, tabernacle custodian."

Rev. A. A. Haggard, writing from Gastonia, N. C., August 17, says: "I am still in evangelistic work. I have a large tent with a seating capacity of 4,000 and am preaching to from 4,000 to 7,000 people every night. We closed an eight-weeks campaign in Gaffney, S. C., my home town, with over 1,200 conversions. We are going into an eight-weeks campaign here and have had over 1,500 conversions already. We are having revivals of the old-fashioned type, with a regular Pentecost all the time."

Evangelist Norman R. Curtis closed a seven weeks' tent campaign at Chandler, Ariz., August 27. There were a number of conversions and renewals, of which the most striking were a mother with a babe in arms and leading a small

child, also a husband and wife with three small children. This campaign running through the heat of an Arizona summer was a test of endurance on the part of both people and evangelist. Many attended practically every night. Mr. Curtis is planning his autumn and winter work in Arizona.

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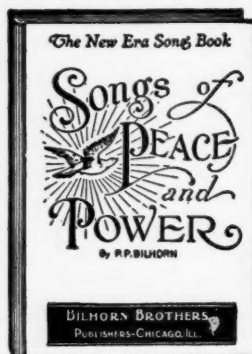
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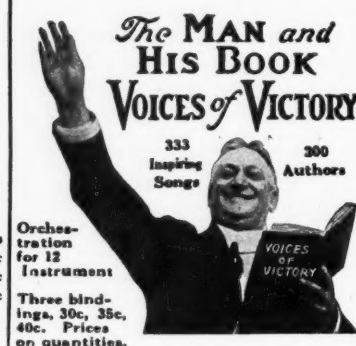
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Victoria Booth-Clibborn Demarest recently sent out a circular letter, giving reports of the party's work for the past season. The most successful union campaign was in Greenville, Tenn. The meetings were held in a large warehouse and often between four and five thousand people attended. All classes of people were reached. The school superintendent dismissed the public and high school for the daily prayer-meeting hour. The young people came every day in full force and the principal said in his speech of farewell to the evangelists, "The high school is one hundred per cent for Christ."

We present a picture on this page, of a houseboat built by Rev. William Cross, Baptist evangelist, who expects with his wife, to sail down the Mississippi River with it, to evangelize the small communities and scattered river folk along the shores. The MOODY MONTHLY is sending a supply of magazines to be distributed among the people on this trip.

Rev. George W. Truett, pastor, First Baptist Church of Dallas, Tex., celebrated the twenty-fifth anniversary of his pastorate by an anniversary week, September 10-17. On July 2, the church passed resolutions of their appreciation of Dr. Truett's work. Following the

anniversary services on September 10, the following program was arranged: Monday evening, Dallas, City and County Baptists' Night; Tuesday, Denominational Night; Wednesday, First Baptist Church Night; Thursday, Dallas Friends' Night; Friday, Social Fellowship Night; Sunday, 11 a. m., "The Tasks Ahead," sermon by Rev. E. Y. Mullins, D. D.

## FUTURE ENGAGEMENTS

Harry O. Anderson—September, October, November and December, California campaigns.  
F. J. Balmont—Oct. 1-29, Salem, N. J.; Nov. 12-Dec. 3, Franklin, Ind.; January, Urbana, Ill.  
Bauer and Ward—Mead, Kan., Sept. 25-Oct. 15; Ashland, Kan., Oct. 16-Nov. 5.  
W. E. Biederwolf party—October, Massillon, Ohio; November, Ashland, Ky.  
John E. Brown Party—October, Hutchinson, Kan.; November, Woodland, Calif.; December, Chilli-cothe, Mo.  
A. L. Carter—Until Oct. 4, Pittsburgh, Pa.; Oct. 15-30, La Plata, Mo.; Nov. 14-Dec. 4, Fort Wayne, Ind.; Dec. 6-17, Greenfield, Mo.; Dec. 28-Jan. 19, Warrensburg, Mo.; Jan. 21-31, Pittsburgh, Pa.; Feb. 1-15, Homestead, Pa.  
D. L. Coale Party—Sept. 24, DeLeon, Tex.  
William S. Dixon—November, Pennsylvania.  
H. P. Dunlop and Wife—Sept. 24-Oct. 8, Azusa, Calif.; Oct. 8-15, Lakeside, Calif.  
Fairfield Gospel Team—Fall of 1922, Streator, Ill., Ottawa, Ill., Dubuque, Iowa.  
E. J. Forsythe—Fall engagements, Northville, Mich., Harbor Beach, Mich.; Chatham, Ont., Pt. Huron, Mich.  
Mrs. Evelyn Gore—October, Hatfield, Norris-town and Worcester, Pa.; November, Williamsport and Anthony, Pa.; Gibbsboro, N. J., and Steubenville, O.  
M. F. Ham Party—Oct. 17, Neosho, Mo., Nov. 21, Marlow, Okla.; Jan. 7, Macon, Ga.; Jan. 23, Henry-etta, Okla.; March 4, Chattanooga, Tenn.; March 20, Jefferson, Tex.; April 24, Mart, Tex.; May 29, Athens, Ala.

C. E. Hillis and Wife—Oct. 1-15, Elgin, Ia.; Oct. 22-Nov. 5, Fairfield, Ia.; Nov. 12-26, Winterset, Ia.; Dec. 3-17, Centerville, Ia.; Dec. 18-30, Kahoka, Mo.; Jan. 1-30, Phoenix, Ariz.; Feb. 2-24, Tucson, Ariz.

Carolyn Hosford—October, Kennebunk, Me.; H. B. Ireland and wife—October, Canton, Kans. November, Fowler, Kan.; December, Buffalo, Kan. R. E. Jarman—Oct. 15, Anderson, Ind.; Nov. 12, Muncie, Ind.

Bob Jones Evangelistic Party—Fall of 1922, El Paso, Tex.; St. Petersburg, Fla.; West Palm Beach, Fla.

P. H. Kadey, Evangelistic Party—September, Filion, Mich.; October-November, Jackson, Mich.; November-December, Dundee, Mich.

Carl E. Kircher Party—Corwin, Kan.; Geneseo, Kan.; Burlingame, Kan., and Florida points.

The Lees—October, Lapel, Ind.; November, Greencastle, Ind.; December, Fort Wayne, Ind.

O. O. Lozier—Oct. 1, Kokomo, Ind.; Oct. 17, Brazil, Ind.; Nov. 1, Ft. Wayne, Ind.; Nov. 22, Elkhart, Ind.; Dec. 12, Markle, Ind.; Dec. 31, Kokomo, Ind.; Jan. 21, Ridgeville, Ind.; Feb. 7, Kewanee, Ind.; Feb. 20, San Pierre, Ind.; March 6, Van West, O.; April, Terre Haute, Ind.

Milford H. Lyon Party—Until Oct. 30, Warren, Bristol, R. I.

J. W. Mahood and daughters—October, Everett, Mass.; November and December, Montreal, Can.; January, Toronto, Can.

H. Evan McKinley—Oct. 1-Nov. 19, three campaigns in Knoxville, Tenn.; Nov. 20-Dec. 3, Tellico Plains, Tenn.

P. C. Nelson, Mansfield, O.; St. Louis, Mo., Loveland and Ft. Collins, Colo.; Stromberg, Neb.; camp meetings in Texas, Oklahoma and Kansas.

O. A. Newlin Party—Oct. 22, Wolcott, N. Y. The Nygren Evangelistic Party—October, Portland, Ore.

Milton S. Rees—October Bridgeport, Conn. A. P. Renn—Burnettsville, Bedford and Columbus, Ind.

P. S. Rowland—Until Oct. 5, Carrollton, Ala.; Oct. 15-28, Macon, Ga.; Oct. 29-Nov. 12, Guntersville, Ala.

F. E. Rueckert—October, Lyons, Colo.; November, Stonington, Ill.; December, Tonkawa, Okla.

W. M. Runyan—Oct. 1-29, Guyman, Okla. Chas. F. Sheldon—Oct. 1-15, Honey Creek, Mo. C. C. Smith—Until Oct. 1, Little Rock, Ill.

Gipsy Smith, Jr.,—October, Savannah, Ga.; November, Union, S. C.

John R. Snyder—Oct. 8, Newton, Kans.; Nov. 8, Harmanville, Pa.; December, Philadelphia, Pa.; January, 1923, Bellwood, Pa.; February, Shippensburg, Pa.; April, Carson City, Mich.

George T. Stepiens Party—September-October, Warren, Ark.

Charles Stewart—October-November, Hobart, Okla.; February, Elkhart, Ind.

Wm. A. Sunday Evangelistic Party—September-October, Lynchburg, Va.; November-December, Dayton, Ohio; January-February, Knoxville, Tenn.; March-April, Columbia, S. C.; May-June, Louisville, Ky.

The Vom Bruch Evangelistic Party—Fall engagements, Chicago, Ill., Harrisburg, Pa., and New York City.

W. W. Weaver and Wife—Until October 11, Molesworth, Ont.; Oct. 15-24, Williamsburg, Ont.; Oct. 25-Nov. 3, Colquhoun, Ont.; Nov. 5-15, Winchester Springs, Ont.

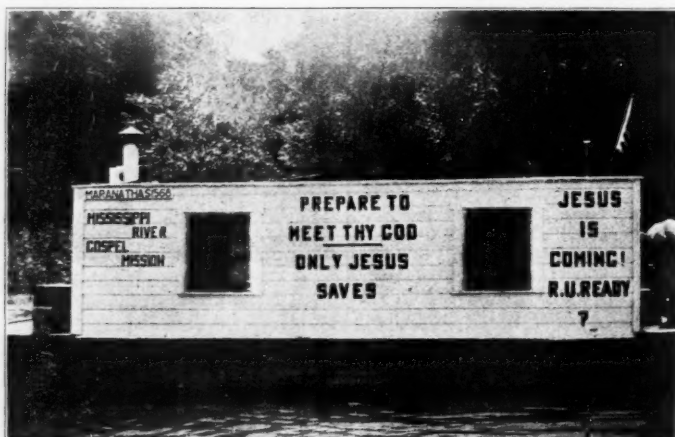
Chas. F. Weigle—Oct. 1-18, Gainesville, Fla.; Oct. 22-Dec. 10, Harrisburg, Pa.

H. A. Wheeler and Wife—Oct. 1, Toronto, Kans.; Oct. 22, Bucklin, Kans.; Dec. 12, Plains, Kans.

R. O. Wine—October, Lancaster, Ill.; November, Olney, Ill.

E. L. Wolslagel—Until Oct. 8, Winston-Salem, N. C.; Oct. 15-29, Macon, Ga.; Nov. 1-19, Winchester, Ky.; Nov. 26-Dec. 10, Newport, Tenn.

R. C. Zartmann—Oct. 1, Steepleton, Pa.; Oct. 16, Bethlehem, Pa.; Nov. 1, Allentown, Pa.; Nov. 15, Easton, Pa.; Dec. 5, Weissport, Pa.



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## Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

### Go-to-Bed Stories, by Lettice Bell.

These stories, fourteen in all, are chiefly drawn from the Bible, and they are in language that ten year old children can readily understand. The author is an expert in writing such stories, and boys and girls reading them will come in contact with everything pure and that inspires to the best.

170 pages. 8¼x6¼ inches. Morgan and Scott, Ltd., London. 3s. 6d. net. J. H. R.

### Charges of False Doctrine Against President Faunce, of Brown University and Professor Gerald Birney Smith of the Divinity School of the University of Chicago, by Rev. Charles Hillman Fountain.

This is a pamphlet to be obtained from the author, at Plainfield, N. J. (5 cts.), which contains charges against the gentlemen named presented to the Committee on denominational schools of the Northern Baptist Convention. The charges are supported by evidence from the published works of Drs. Faunce and Smith.

J. M. G.

### Is the Bible the Inerrant Word of God, By R. A. Torrey, D. D.

Dr. Torrey never speaks or writes with an uncertain sound. Some radicals would charge him with dogmatism, while his friends might urge moderation. But his sincerity and scholarship are approved by the fact that his books have been translated into twenty-five different languages. This series of Sunday morning addresses is an ardent defense of the inerrancy of the Bible as against the loose views of the liberals upon this all-important theme. The last two chapters deal particularly with the resurrection of Jesus. 185 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.50. G. S.

### The Church, The Schools, and Evolution, By Rev. J. E. Conant, D. D.

This book deals fairly and fearlessly with the present controversy between rationalists and men of faith. The first part deals with the cause of the controversy, in which the logic of evolution is shown to be destructive of the Bible, and all of the fundamentals of the Christian faith. The second part discusses the cure of the controversy, which is two-fold: (1) Truth must be classified scientifically, and (2) Truth must be investigated scientifically. Great and essential facts are here illuminated and the primacy of faith over rationalism is fully demonstrated. This book should be widely distributed.

90 pages. 7¼x5 inches. The Bible Institute Colportage Association, Chicago, Ill. 35 cents. G. S.

### Blackboard Efficiency, by R. F. Y. Pierce.

This book is a suggested method for the use of crayon and the blackboard. The author states in the preface: "This book presents no untried theories nor elaborate pictures, but a wealth of simple outlines, symbols, sketches, forms, lines and combinations, which may be quickly drawn to stimulate the imagination and aid in imparting the truths of the lesson. The exercises cover a wide range of illustrative work and will prove workable to teacher, pastor and Christian worker." It is a pleasure to commend this book.

7½ x 5 inches. 224 pages. Fleming H. Revell Company, Chicago and New York. \$1.50 net.

P. B. F.

### The Story of the Pilgrim Preachers, by P. W. Petter.

Following the Armistice a reaction was felt all over England by those who knew the teaching of God's Word. In order to meet the situation a group of men planned several preaching tours over the British Empire. Their work seems to have been signally blessed, even to the conversion of many souls. The object of this book is to convey their messages over a wider sphere and in a more permanent form. The reading of this book may be the means of stirring up similar groups of Christians all over the world to go out with the gospel message for this age.

132 pages. 7 x 5 inches. Marshall Bros., London and Edinburgh. 2s.6d. P. B. F.

### The Return of Christ, by Charles R. Erdman.

In his "Foreword" Professor Erdman states that the purpose of this book is to deepen conviction and to promote harmony of belief concerning the return of Christ. We heartily commend the purpose of the volume and wish for it a wide reading. Since certain professors in other theological seminaries have sought to pervert the teaching of the Bible about the return of our Lord, it is particularly gratifying that a professor in Princeton Theological Seminary should write in defense of this great doctrine. We have only one thing to say by way of criticism. In our judgment the express purpose of the author has been weakened by his attack upon the "secret rapture" of the church, in support of which he quotes 2 Thessalonians 2:1-3. Verse one of this passage is simply by way of appeal, while verses two and three and those following deal specifically with the "Day of the Lord," and not with the rapture of the church at all.

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189 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25 net.

P. B. F.

**Missionary Messages**, by Rev. James F. Love, D. D.

This book contains ten "Missionary Messages" by a leading mission Board executive. Their object is to quicken missionary interest. The fact that Baptists are primarily addressed and Baptist mission fields and programs specially set forth will affect to some extent the scope of the book's ministration outside of this one denomination. Nevertheless the book has a vital message for all Christians, and some important aspects and applications of the great missionary question are set forth in a very forceful manner. The chapter on "The Relation of the Missionary Message to Missionary Success" is much to be appreciated for its firm insistence upon the essential truths of the gospel and its frank disparagement of all modern substitutes therefor.

147 pages. 7½x5 inches. George H. Doran Company, New York. \$1.25 net.  
R. H. G.

**Problems in Pan Americanism**, by Samuel Guy Inman.

This is not a book on missions but one which deals, as its title indicates, with the problems of relationship between the two Americas. Its author is peculiarly fitted by fifteen years of wide and intimate contact with Latin America to speak upon the subject he has chosen. His book is ably and thoughtfully written, reveals a vast amount of research and contains a mass of quotations from statesmen and writers on both sides of the Isthmus. Dr. Inman pays a generous tribute to the good qualities of the Latin Americans without covering up their weaknesses. He as frankly points out errors on the part of the United States in its dealings with its southern neighbors, Mexico in particular, and suggests a number of measures which in his judgment would contribute to removing the misunderstandings of the past and paving the way to a new and desirable unity and solidarity of the two Americas. His chapter on the "Monroe Doctrine" is particularly good. Altogether the book is a valuable addition to the literature on Latin America. It should be read by many, and particularly by all who anticipate personal contact with the Latin

American Republics, whether on diplomatic, commercial or missionary lines.

415 pages. 7¼x5 inches. George H. Doran Company, New York. \$2, net.  
R. H. G.

**The Holy Spirit of God**, by Rev. W. H. Griffith Thomas, D. D.

The second printing of this scholarly and devout work on the Holy Spirit now appears in good form. Several years ago there was a review of this book in the columns of the *Christian Workers Magazine*, and there is no intention of presenting a review of it here.

From the time the addresses which form the book, were delivered at Princeton, some nine years ago, Dr. Thomas has consistently held forth that the Holy Spirit has a primary place in the doctrine of the Christian church. The biblical revelation, the historical interpretation, the theological formulation of the modern application of the subject are carried out logically and quite exhaustively.

The notes, bibliography, and especially the index at the end of the book, are to be most highly commended.

303 pages. 8x5½ inches. The Bible Institute Colportage Association, 826 N. La Salle St., Chicago.

J. H. R.

**Crusading in the West Indies**, by W. F. Jordan.

The author as an agent of the American Bible Society undertook the task of circulating the Scriptures throughout the nearer West Indian Islands, and has later become superintendent of the society's work over the larger part of Latin America. During fourteen years of constant travel and visitation he has become thoroughly familiar with the life and spirit of these Spanish-speaking peoples. In this volume he graphically describes his visits in Cuba, Haiti, Santo Domingo, Porto Rico and the French Islands. He unites the faculty of keen observation with the ability to express what he says in a clear and happy style.

The book is heartily commended for its abundant and interesting information about the islands, and for its earnest setting forth of the spiritual needs of the islanders and the blessed results of Bible distribution among them.

202 pages. 7¾x5 inches. Fleming H. Revell Co., Chicago and New York. \$1.75 net.

R. H. G.

**"The Life of Christ,"** 744 pages, by the Rev. Dean Frederic W. Farrar, D. D., F. R. S.

**"A Dictionary of the Bible,"** 1,019 pages, edited by Dr. William Smith, classical examiner of the University of London.

**"The Life and Epistles of Saint Paul,"** 917 pages, by Rev. W. J. Conybeare, M. A., and Rev. J. S. Howson, D. D.

These volumes are presented to the American public in excellent reprints. The last can be recommended without reservation. The *Dictionary of the Bible* is somewhat anachronous, still of great value to the uncritical reader.

Moody Bible Institute Monthly



*The Life of Christ*, although written by a liberal theologian in some respects, has charms in the descriptive portions, and such wealth of historical and geographical allusions, that it has found a hearty welcome with a multitude of conservative Christians.

Each volume is 9½x6½ inches. George H. Doran Company, New York, \$3.00, each volume.

J. H. R.

**What Shall I Think of Japan?** by George Gleason.

The author, for nineteen years a Y. M. C. A. secretary in Japan, ably reviews the whole history of that country's relation to the Far Eastern question. He first gives the lie to certain current but groundless charges against Japan. He then as frankly points out her blunders and wrongs in her dealings with China and Korea, and while not excusing these he lays the blame upon an anomalous situation which has existed in the Japanese government, whereby the arrogant war lords were able to carry through their militaristic policies independently of the Cabinet. He further reminds his western readers that Japan was led into her over-bearing foreign policies by the flagrant example of European powers. She went to school to western nations and so well learned the lesson of aggressive diplomacy that she has almost outrun her teachers.

Mr. Gleason shows a very natural sympathy for Japan, and it will be felt by some that his version of a few incidents is somewhat biased; yet on the whole he is very fair and his conclusions are reasonable. The book contains a mass of detailed information, including the texts of the treaties and agreements referred to, and a useful bibliography and copious index. The closing chapter, "Can Japanese be Christians?" presents twelve outstanding Christian converts as examples of the real hope of Japan and of the safeguarding of her relations with the world.

284 pages. 7½x5 inches. Macmillan Co., New York. \$2.25.

R. H. G.

#### BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"The King of Love," by Rev. J. D. Jones, D. D. Cloth, 158 pages, \$1.25 net.

"Unused Powers," by Rev. Russell H. Conwell, D. D. Cloth, 160 pages, \$1.25 net.

"Men Who Conquered," by Rev. John T. Faris, D. D. Cloth, 183 pages, \$1.25 net.

"The Master Key," by Rev. Frederic C. Spurr, D. D. Cloth, 189 pages, \$1.35 net.

"The New Ten Commandments, and Other Sermons," by Rev. Louis Albert Banks, D. D. Cloth, 186 pages, \$1.50 net.

"Thy Sea is Great, Our Boats are Small, and Other Hymns of Today," by Rev. Henry Van Dyke, D. D. Cloth, 32 pages, 50 cents.

"New Talks for Old Churches," by Roger W. Babson. Cloth, 190 pages, \$1 net.

"Choice Extracts from the Writings of the Rev. F. B. Meyer, B.A." Booklet.

"The Angel Adjutant of 'Twice-Born Men,'" by Minnie L. Carpenter. Cloth, 190 pages, \$1.25 net.

George H. Doran Company, New York.

"Lord, Teach Us to Pray," by Rev. Alexander White, D.D., LL.D. Cloth, 292 pages, \$2 net.

"The Italians in America," by Philip M. Rose. Cloth, 155 pages, \$1 net.

"The Greeks in America," by J. P. Xenides. Cloth, 160 pages, \$1 net.

"Holy Ground," by Rev. T. H. Darlow, M.A. Cloth, 271 pages, \$1.50 net.

"These Three," by Rev. G. H. Knight. Cloth, 136 pages, \$1 net.

October, 1922

"The Art of Preaching in the Light of Its History," by Rev. Edwin Charles Dargan, D.D., LL.D. Cloth, 247 pages, \$1.75 net.

"Footsteps in the Path of Life," by Rev. Marcus Dods, D.D. Cloth, 215 pages, \$1.50 net.

"Evangelistic Talks," by Gipsy Smith. Cloth, 170 pages, \$1.25 net.

"Is the Bible the Inerrant Word of God," by Rev. R. A. Torrey, D.D. Cloth, 185 pages, \$1.50 net.

The Sunday School Times Company, Philadelphia.

"Modernism in China," by Rev. W. H. Griffith Thomas, D.D. Paper, 48 pages, 25 cents.

Oxford University Press, New York.

"In Many Pulpits with Dr. C. I. Scofield." Cloth, 317 pages, \$2.50.

The Macmillan Company, New York.

"The Church in America," by Prof. William Adams Brown. Cloth, 378 pages, \$3.

The Pilgrim Press, Boston and Chicago.

"Jesus and What He Said," by Arthur S. Burrows. Cloth, 92 pages.

The Book Stall, New York.

"Distinctions of Truth Which Differ," by W. S. Hottel. Paper, 55 pages, 35 cents.

"Uncle Charles' 25 Bible Object Talks for Children and Young People," by Charles B. Donle. Paper, 145 pages.

The Bible Institute Colportage, Chicago.

"The Bible—Its Inerrancy, Its Interpretation, Its Instruction," by Robert G. Phelps. Paper, 48 pages, 25 cents.

"The Church, the Schools and Evolution," by J. E. Conant. Paper, 90 pages, 35 cents postpaid.

"The Voice of Thanksgiving No. 3 Abridged," edited and compiled by Moody Bible Institute of Chicago. Manila cover, 96 pages, 20 cents postpaid; 15 cents in quantities of 100 or more.

The Biola Book Room, Los Angeles, Calif.

"Scriptural Inspiration vs. Scientific Imagination." Messages delivered at the Great Christian Fundamentals Conference at Los Angeles, Calif. Paper, 145 pages, 75 cents.

The Redeemer Company, Chicago and Philadelphia.

"Telling Stories for God," by Dora F. Hendricks. Paper, 75 pages, 50 cents.

The Lutheran Literary Board, Burlington, Ia.

"The Psychology of Prayer," by Rev. E. F. Bartholomew, Ph.D., D.D., LL.D. Paper, 62 pages, 45 cents net postpaid. Cloth, gilt stamped, 65 cents.

G. J. Thynne, 28 Whitefriars St., E. C. 4, London.

"Verbal Inspiration Demonstrated," by Ivan Panin. Paper, 31 pages, 3d. net; stiff paper cover, 6d. net; cloth boards, 1s. net.

American Bible Society, New York.

"Gospel of John," Paper, 64 pages.

Oswald J. Smith, 716 Palmerston Ave., Toronto.

"Warning and Entreaty," by Oswald J. Smith. Paper, 142 pages, 35 cents.

K. E. Irvin, Milton, Pa.

"Why I Am Not a Mason," by K. E. Irvin. Paper, 39 pages, 35 cents.

Henry Wood Booth, Bloomfield Hills Institute, Birmingham, Mich.

"The Two-Wine Theory's Quietus," by Henry Wood Booth. Paper, 40 pages, 25 cents.

Henry Petry, P. O. Box 244, Aurora, Ill.

"Two Hundred Days in Cook County (Ill.) Jail, and Nine Other Articles," by Henry Petry. Paper, 25 cents.

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Joseph B. Bowles

## RECENT SPECIAL SPEAKERS

Dr. Gordon B. Watt, Bible teacher, Scotland; Miss Mildred Allen, pastor, Friends' church, Fairmont, Ind.; Rev. Henry E. Anderson, British and Foreign Bible Society, Hong Kong, China; Rev. H. Framer Smith, pastor, United Presbyterian church, Philadelphia, Pa.; Rev. F. B. Bishay, pastor, Cairo, Egypt; Rev. C. A. Montanus, Near East Relief, Des Moines, Ia.; Harry W. Hoebeke, Ford Motor Co., Detroit, Mich.; Miss Mary Thomas, public school teacher and religious worker, New York.

## A NEW EXTENSION DEPARTMENT WORKER



Miss Virginia Williams

We are glad to welcome to the Institute family one of our graduates, Miss Virginia C. Williams, of Austin, Tex., who has just come into the Extension Department as a member of our staff of Bible teachers. Since her student days here ten years ago, she has efficiently served the Y. W. C. A. at Austin as general secretary, and at the St. Louis Y. W. C. A., she has been director of religious work and Bible teacher. Her service with the Cumberland Mountain Mission of Appalachia, Va., valuably supplemented her experience as a Christian teacher and worker. More recently she was appreciated as conference Bible teacher by the Women's Summer School of Missions of the Presbyterian Church (South) at Montreat, N. C. She is now available for engagements by churches, women's colleges, presbyterials, missions, Christian associations and conferences.

## DR. E. J. PACE

After a year in the field as an extension Bible teacher and missionary lecturer, Dr. E. J. Pace has resigned to enter the service of an organization of laymen in Pittsburgh, Pa., whose purpose is to evangelize mill and factory workers with

a view to gathering the converts into classes to be instructed in the Bible and trained for soul-winning. Dr. Pace is to have supervision of the latter sphere of responsibility.

A physical ailment incident to the tropics contracted during the ten years of his residence as a missionary among the Filipinos, brought him back to this country and limits his greatest efficiency to a more settled life than that which the extension work of the Institute afforded.

The prayers and best wishes of the whole Institute follow Dr. Pace.

## REV. ELBERT L. MCCREERY, D. D.



Elbert L. McCreery

Called by Institute's Board of Trustees to be associated with Dr. Glover as a phonetic teacher and other subjects in the Missionary Course, and teacher of Greek Exegesis in the Pastor's Course. He entered upon his work at the opening of the Fall Term.

## REUNION AT WINONA LAKE

During the Bible Conference at Winona Lake an enjoyable gathering of nearly 100 former students of the Institute was held on the afternoon of August 25. Mr. Gosnell presided and spoke of the success of our special Summer Course and of the plans for the next year in connection with the Pastors' Course and the Evening Classes. Quite a number of those present spoke briefly of their experiences while students at the Institute, and expressed their gratitude to God for the biblical foundation laid in its classrooms.

Dr. W. H. Griffith Thomas, one of the speakers at the Bible conference, attended the reunion, and gave a most helpful closing message on the essentials of Christian faith. The Christian fellowship song was sung, a photograph was taken, and refreshments served, thus bringing to a close a delightful hour.

## EXTENSION DEPARTMENT NOTES

During August, Mr. Harry D. Clarke led the singing at the Old Tent Evangel. New York City. In September he assisted the Director of the Evening Classes in the Institute. October 8-22 he leads the singing for Evangelist D. Graham Frazer, at Blackwell, Okla.

Dr. J. E. Conant was the chief teacher in a Bible Conference at Eau Claire, Wis., August 29-September 3. He conducted an evangelistic campaign with six churches in Wilkes Barre, Pa., September 10-October 1, under the auspices of the Heights Christian Association.

Rev. George E. Guille fills a return engagement October 1-15 with the Presbyterian church of St. Albans, W. Va., followed by two weeks of Bible teaching in the Presbyterian church at Starkville, Miss., commencing Sunday, October 22.

Upon her return from England, October 1, Miss Elinor Stafford Millar opens the season at Johnstown, Pa., where for the second time she gives a series of inspirational addresses at the Y. W. C. A.

Dr. Henry Ostrom, following his appointment at Ocean City, N. J., preached at the Mt. Lake Park Bible Conference. He assisted the Rev. John T. Raymond, pastor of Fidelity Baptist Church, Cleveland, O., in evangelistic meetings, October 1-8, and on October 10 he begins similar meetings in the First Presbyterian Church of Hamilton, N. J., of which the Rev. Warren Hershey is the minister. Both of these pastors were former students.

During vacation, Mr. C. E. Putnam helped out in the office of Superintendent of Men, and twice taught a large Bible class at Racine, Wis. He then filled an engagement at the United Presbyterian church at Oakdale, Ill.

## APPRECIATION FROM OUR SWEDISH BRETHREN

The Moody Bible Institute, which is the home of the Theological Seminary of the Swedish Evangelical Free Church of the United States of America, has received the following which it is pleased to set before the readers of the Monthly:

Minneapolis, Minn.,

August 28, 1922

The Moody Bible Institute of Chicago, Illinois.

Respected and Beloved Co-workers with and in Christ Jesus:

Peace!

The Swedish Evangelical Free Church of the United States of America in annual conference assembled at Chicago, Ill., June 14-18, 1922, desires hereby to express its heartiest thanks and deepest appreciation to the Moody Bible Institute for the past year of fellowship and affiliation. Every courtesy and kind consideration shown us is hereby acknowledged, and our hearts' sincerest desire and prayer is that God may, in the future as has been His good pleasure in the past, in a special manner continue to bless the work of the institution which bears the sacred name of that great man of God, D. L. Moody.

Moody Bible Institute Monthly



A happy company of nearly one hundred M. B. I. people

Looking forward with interest to continued affiliation with your worthy institution, we beg to remain.

In behalf of the Swedish Evangelical Free Church Conference,

Yours in the fellowship of the Master,  
COMMITTEE ON RESOLUTIONS,

By Oscar A. Anderson, Secy.

### THE BIBLE CONFERENCE IN BALTIMORE

The Extension Department will conduct a Bible Conference in Baltimore, Md., Oct. 1-6, under the auspices of a local committee, of which the Rev. T. Roland Philips of that city is chairman. The regular sessions will be held in the Northminster Presbyterian Church.

The Dean of the Institute will participate, and also Dr. Glover, Director of the Missionary Course of the Institute, and Mr. Bittikofer of the Music Course. Others on the program are Rev. John Timothy Stone, D. D., formerly pastor of the Brown Memorial Presbyterian Church of Baltimore, and now pastor of the Fourth Presbyterian Church of Chicago; Rev. Robert Dick Wilson, D. D., professor of Semitic Philology in Princeton Theological Seminary; Rev. Len. G. Broughton, pastor of the Grove Ave. Baptist Church of Richmond, Va.; Rev. A. L. Lathem, D. D., pastor of Third Presbyterian Church, Chester, Pa., and originator of a great plan of real vacation Bible schools now spreading through the country.

Further information will be supplied by the chairman of the local committee, Rev. T. Roland Philips, 5105 Denmore Ave., Baltimore, or the secretary of the Extension Department, 153-163 Institute Place, Chicago, Ills.

### DOMESTIC SCIENCE AND MANUAL ARTS EXHIBIT

Before the close of the Summer Term an exhibit of the work done by students in Domestic Science and Manual Arts was shown in their class rooms. The extent of the display and the excellence of the workmanship excited the admiration of the many visitors who responded to Miss Gaymon's kind invitation.

That men as cooks and chefs may equal if not surpass women might be inferred from the appetizing display prepared as a cooking review lesson by the men of the class. It included baked apples stuffed with cereal, plain and emergency biscuits, corn, raisin and bran muffins, shortcakes, beautiful loaves of white and brown bread, chops, Swiss steak with vegetables, scraped beef balls, scraped beef sandwiches, carrot salad, omelet, custard, etc.

In the Manual Arts room a placard gave the information that for use in Christian service this work served to get and hold attention; as an aid in making Bible stories vivid and real; to link Bible stories to child life; as an aid in developing Christian character; to provide interesting occupation linked with spiritual lessons; to stimulate interest

in missions; and to foster wholesome recreation.

Products skilfully and ingeniously made in great variety illustrated what can be done by paper tearing, paper cutting, paper weaving, passepartout work, cardboard construction, raffia and reed basketry, stenciling, sanitas doilies with original designs, and bookbinding.

Missionary scenes of America, India, Africa, Labrador and Japan were strikingly depicted by cardboard construction, and exhibits of clay modeling

illustrated the parable of the ten virgins with their lamps, the miracle of the loaves and fishes, the brazen serpent, altars, the Damascus gate of Jerusalem, and the ancient millstone for grinding grain.

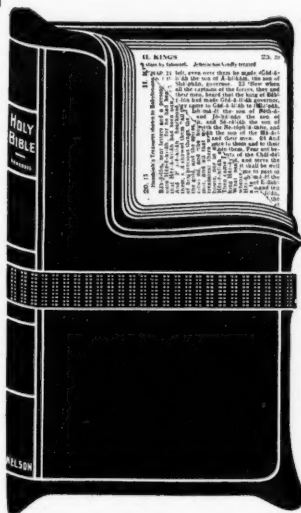
Baby dresses and slips, samples of repair work, darning, mending, etc., made a fine showing for the class in sewing.

Credit is due Misses Gaymon, Darling and the students, for the painstaking work evidenced by the whole exhibit.

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Rev. R. A. Torrey, D. D., says: "After a great deal of thought and careful comparison of this translation with other translations and with the original, I am satisfied that it is the most accurate and satisfactory rendering in English of the original Scripture, both the Old and New Testaments, and should be studied by everyone who really desires to know the Bible."

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## SUMMER TERM GRADUATION EXERCISES

Speaking before a capacity audience gathered at the Institute's Summer Term graduation exercises held in the Auditorium on the evening of August 10, Rev. John Roach Straton, D. D., pastor, Calvary Baptist Church, New York, discussed "Worldliness in the Church," and urged the graduating class of 107 students, the largest in the history of the Institute, to go forth in the name of the Lord proclaiming the only gospel which can cope with present day conditions.

"The spirit of worldliness has all but paralyzed the Christian church of today," he said. "Many churches do not know what it is to see a soul converted to Christ. They have great influence and fine buildings, but no power. The church of today is honeycombed with the dry rot of rationalism. There is too much churchianity and too little Christianity. Some pastors are so worldly that they try to dance their young people into the kingdom of God. The supreme issue of the hour in the religious world is, 'Do you believe God?' and not, 'Do you believe in God?' There is not a man on earth who does not believe something about God, but that is far different from believing God, taking Him at His word."

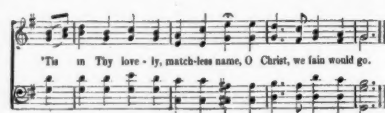
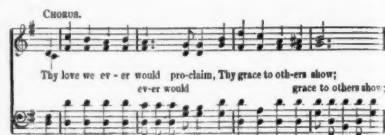
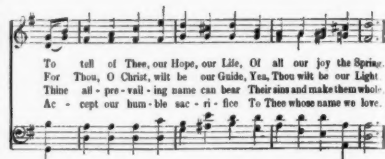
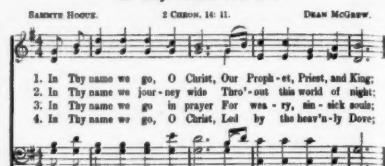
At the close of the address Mr. Bryan

Y. Craig, secretary of the Board of Trustees, presented the diplomas. The list of graduates, fifty-five women and fifty-two men, follows:

Lutella M. Ahler, Bertha E. Bach, Susan C. Bachman, Mabel Balder, Katherine L. Baunach, Erma M. Birky, Helen M. Branch, Evangeline M. Crawley, Mrs. Kathryn A. Davies, Bertine Everett, Louise M. Finn, Margarette Flanigan, Elizabeth P. Frost, Mary E. Fulton, Winifred G. Gorrell, Barbara E. Gramlich, Mary Gramlich, Beatrice A. Green, Tena Heinrichs, Swannie Hester, Sammie Hogue, Ida N. Jackson, Myrtle E. Johnson, Ida E. Larson, Mrs. Dorothy I. Lewis, Helen Nettie Lienhard, Mrs. Edith E. Loraine, Lilla A. Martin, Myrtle C. Miller, Jennie L. Mills, Lillian P. Nelson, Edith M. Peterson, Lily Pierson, Prudence E. Polk, Elsie L. Pottinger, Anne M. Rasmussen, Ida M. Reifneider, Flora Rice, Noreen A. Sheahan, Lena M. Smith, Marie E. Smith, Nellie Smith, Lucy E. Steele, Dorothy M. Strauss, Mabel W. Sundell, Gladys M. Talbot, Jennie H. Van Koeving, Nellie E. Van Westenbrugge, Mrs. Harriett G. F. Vilter, Velma J. Watters, Gertrude A. Weber, Laura E. Wedekindt, Helen E. Willard, Stella F. Wray, Alice H. Yerxa, George P. Almore, Arthur G. Annette, Richard E. Baker, Rasmus Bersten, Herbert E. Bollinger, William G. Boykin, Guy F. Carter, William W. Chandler, Isaac W. Clark, Harry L. Fehl, Carl J. Glittenberg, Henry S. Good, Walter E. Granstrand, W. A. Haggar, Henry B. Hardy, Richard N. Hinnant, John A. Huggins, David H. Johnson, Floyd F. Knickerbocker, P. Hubert Konrad, H. McCormick Lintz, Toward Loraine, Ernest S. Luce, Harold L. Lundquist, Norman E. McGraw, Dean McGrew, Edgar R. McLaughlin, James W. Maxwell, Wayne A. Monroe, Joseph O. Nelson, Gerald N. Perkins, Valdo R. Petter, Harlan A. Prall, Harry J. Reed, Thomas C. Ringwald, George W. Sawyer, D. C. Gordon Searle, Arthur P. Sengpiel, Robert C. Shaub, Thomas P. Sims, Hamilton Sinclair, Joseph F. Sopher, Harvey L. Sprague, Virgil E. Squibb, Harry R. Swanson, Hans J. Tonnesen, Arthur F. Tylee, Harold Voelkel, John R. Warkentin, G. Harlen Wertz, Jacob H. Whitacre, Warren A. Yerkes.

These graduates represent twenty-five states of the Union and seven foreign

## In Thy Name We Go.



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## Class Song

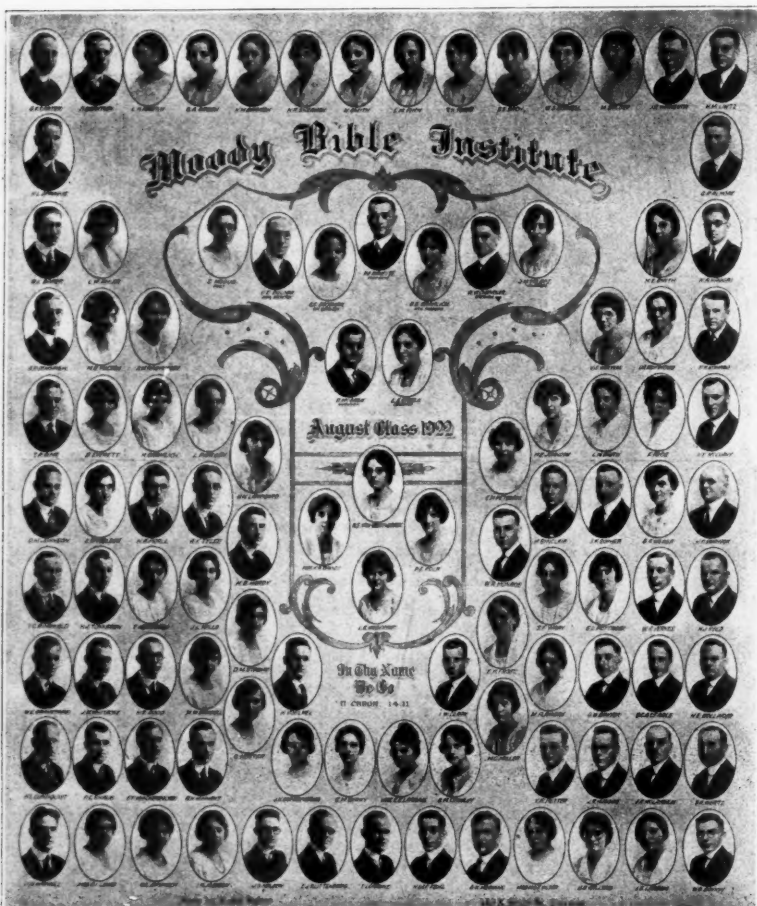
coun'ries: Australia, Canada, Norway, Russia, Switzerland, Syria, and Wales.

The class speakers were Miss Lucy Elizabeth Steele and William Wyatt Chandler. Miss Steele spoke from the text, "Except the Lord build the house they labor in vain that build it" (Ps. 127:1), and Mr. Chandler's address was in harmony with the class motto, "In thy name we go" (2 Chron. 14:11).

Dr. Gray presided at the dinner to the graduates, following the reception given them by the Faculty and Business Staff. Harold Leonard Lundquist, representing the graduates, presented the class picture. In his speech of acceptance Dr. Gray said, in part:

"I often find myself standing in the presence of these class photographs, gazing at the students and thinking back over the history of those that I know, and not only thinking of their history while here in the Institute but their history when they leave this institution. I know some of you think I do not know you very well personally and that is true, I am sorry to say, of many of you, and yet some of you I know very well indeed.

"However, I know you a great deal better than you think I do, and it comes about that I get to know you better in some instances after you have left the Institute. I follow your career in the work of the Lord and I begin to know you as I never knew you here, and I am glad to find that as I follow the history of our men and women I have continual cause for pouring out thanksgiving to God for what He has wrought and what He is working in them and through them. Dr. Massee said to me some years ago, 'Dr. Gray, the students of The Moody Bible Institute have held the church of Christ in this country true to the evangelical faith for the last decade.'



Graduating Class, August, 1922

"As the years come and go and students come and go, looking on these photographs and thinking through the history of these men and women is certain to give me gladness of heart. Occasionally, though, I come to the history of a man or woman who has gone astray, left the Institute and gone to college, and has at last arrived up to the belief of the modernists and liberalists.

"I want to say to you young men and women that any learning which leads men and women away from the Bible as a revelation of God is a learning that comes from the pit. It does not come through a heavenly vision. This is the education of the god of this age, the spirit that now worketh in the children of disobedience. I believe in education. Would to God that all the students in this Institute had all that one can obtain and use for God and for the glory of His Son, Jesus Christ! There has never been a period in the history of the Bible when the evidence as to the truth of His Word furnishes us so strong a confirmation as in this age. Nowhere is there stronger evidence than is found in the fulfilment of prophecy before our eyes. Now young men and women, do not be turned, but stand on that foundation which is God, which proves that He is faithful and true and every man a liar, for remember the day is coming, and may not be far ahead when we shall stand before the judgment seat of Christ to receive the things done in the body, whether good or bad, and in that day we in this Institute long to believe that we shall see you as those who are bearing testimony to the fact that we have not labored in vain, but that you may be indeed our joy, and our glory and our crown of rejoicing in the presence of the Lord Jesus Christ at His coming."

It was announced at the evening exercises that in the period from March 10 to June 26, 1922, a total of 242 students had completed courses in the Correspondence Department. These students represent thirty-eight states of the Union, and the following foreign countries: Africa, Canada, China, England, India, and the Philippine Islands.

#### DINNER TO THE SPECIAL SUMMER COURSE STUDENTS

This dinner, given by the Faculty at the close of the Course, was an occasion not only of happy fellowship, but also of many appreciative testimonies. A large proportion of the seventy-eight students enrolled, attended. The first to respond when Dr. Gray gave the opportunity was Rev. D. L. McConnell, pastor of Mt. Zion Evangelical Lutheran Church, Chicago, who said:

"I came first to the Institute to hear the music, about two years ago, and got into Mr. Gosnell's class in Bible Synthesis. I have a preacher's habit, while listening to another speaker, of mentally constructing one of my own sermons, and as I sat there looking abstractedly at Mr. Gosnell, my wife suddenly nudged me and said, 'You'd better wake up, this is good. Mr. Gosnell is teaching Matthew.'

"I had never heard the dispensational view of the Gospel and it was all so new to me I had a headache at the close, trying to get my ideas adjusted to what I had heard.

"I was deeply interested and began attending the Evening Classes regularly. Mr. Gosnell very kindly gave me two books to read on the dispensational view of the Scriptures.

"My contact with the Moody Bible Institute has been epochal in my life. After I had been coming to the Evening Classes for sometime, I was asked to teach in our own Lutheran school on the south side. At first I felt I could not, but then I decided I would, and taught Synthesis. A number of our young people enrolled in the Evening Classes and I recently started a class in Synthesis and a class in Personal Work in my own church.

"I want to know more of the Bible and have decided to take two full years of the work in the Day Classes here."

Miss Fox of Bellevue, O., said:

"I hadn't the slightest thought of coming to the Institute for my vacation. I had planned something else, but this vacation was God's vacation for me and I cannot tell you how thankful I am that I have been privileged to come here and take the Special Summer Course. I am president of the Young Ladies' Foreign Missionary Society of my church and I am sorry to say we have been sleeping, but as a result of my being here I have made some wonderful plans. And I am going back home to be a 'booster' for the Moody Bible Institute."

Mrs. Oscar Reinhardt of Birmingham, Ala., related how she had first come to know about the second coming of the Lord through Miss Millar of the Extension Department and added, "I want to take to our own town the benefits I have received here. Pray for Birmingham. There are some young people there who want to come to the Institute."

Miss Goddard of Knoxville, Tenn., declared no place the world over was like Moody Bible Institute. "It is so wonderful to be in a place like this where all the people you meet are for Christ," she said. "The prayer life in the Institute is beautiful. God sent me here to find myself and I am going back home with the ambition to be a soul-winner."

Mr. Isaacson, North Branch, Minn., said:

"I never was in such a place in my life. The first week I was here I could hardly eat or sleep. The place just gripped my heart and soul, and I am going to come back to enter as a regular student."

Mr. Davis of Philadelphia, a former Institute student testified he had received more than he expected from the Summer Course and regretted that the announcement of it did not reach school teachers more widely. "Just as I was about to leave Philadelphia to come here he said, 'I talked with some who would gladly have come if they had only known of it. I hope that another year the news of the Course may go to teachers all over the country. The teachers reach the children and if many could carry back what they received

here, think of the great work that would be accomplished."

Miss Lois Page of the Brooks Bible Institute, St. Louis, said:

"What I have received here will mean a great deal in my work. The fellowship and Christian love manifested here are delightful. I hope many more from St. Louis will be here next year. I took the Scofield Course and prize highly my Correspondence pin."

Miss Pauline Weiss, a school teacher from Newark, N. J., said:

"I was here last summer but did not get as much benefit as I have from the Special Summer Course, because I had to take what I could get from the regular classes. I am glad to know that there is to be a Special Course again next year. After going back home last year I started a Bible class in the high school and the Junior college. Some criticized me and said that the young people needed diversion instead of anything so serious, but God has blessed the class. Three of the students have given their lives to the Lord for Christian service and are planning to come to the Institute."

Of the seventy-eight students enrolled thirty-seven were women and forty-one were men, of whom twenty-one are pastors. They came from nearly all sections of North America.

#### A BIBLE CONFERENCE IN CLEVELAND

The Extension Department will hold a Bible conference in Rainbow Auditorium, Hotel Winton, Cleveland, O., November 5-10.

It is too early to announce the program, but associated with Dr. Gray will be several leaders in the field of Christian education to whom God has given the power of a timely and moving speech.

The local chairman, Rev. John T. Raymond, 1610 E. 82nd St., Cleveland, O., or the Secretary of the Extension Department will be glad to supply further information.

#### THE LODGE QUESTION

By K. E. Irvin

##### Why I Am Not a Mason

The Psychology and Religion of Lodgism Does any lodge member honor Christ? All conclusions given from the Bible. Price 35 cents. For sale by author. Address:

Rev. K. E. Irvin, Milton, Pa.

#### HOW GOD POLICES THE WORLD

a study in World Politics from the standpoint of the Bible, 10c.

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the thing Jesus hates and

##### LAODICEANISM

the thing that makes Jesus sick—

in one booklet for 10c.

Both by WM. M. SMITH

Union Bible Seminary,

Westfield, Indiana.

#### The Realities

H. S. HUGHES, latest booklet (32 pages) deals with the realities of this present life in a "once born" man and woman, living in sin and the realities of Life Eternal after their second birth. Sent postpaid and free to anyone. Also sent free to any address you may send us. Eight additional copies of the "Cantonnement Series" sent free to anyone (for free distribution) who will write the

##### CANTONMENT TRACT ASSOCIATION

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## PERSONALIA

Edward C. Harding, '12, Mexico, Mo., evangelist, announces that he has several fall and winter dates still open.

G. W. Rohrbough, '94, is a missionay of the American Sunday School Uninr. He is stationed at Albany, Ore.

William Clews, '04, is pastor of two Congregational churches on the outskirts of Washington, D. C.

Harry S. Ashley, '20, is pastor of the community church at Chilhowee, Mo. He states that the Lord has signally blest his work.

Carl A. Montanus, '96 has accepted a position in the Institute's finance department. His field will be Minnesota and Wisconsin.

Herbert G. Tovey, '14, who is on the music staff of the Bible Institute of Los Angeles, is taking a special course at the University of Southern California.

James B. and Mrs. (nee Annie Jackson, '18) Douglas will leave soon for China to enter missionary work under the Southern Methodist Board.

Frank E. Eden, '09, has accepted a call to the Calvary Baptist Church, Denver, Colo. He was formerly located at Pueblo, Colo.

H. M. Ferguson, '99, recently concluded a seven and one-half weeks campaign at Madison, Wis., at which one hundred professed conversion.

The *Sunday School Times*, issue of June 18, contains a page article by Elsie M. Hopkins, former evening class student discussing the needs of the Belgian Gospel Mission.

C. F. Geiger, '00, has accepted a call to the pastorate of the Presbyterian church at Kasson, Minn. For the past six years he has labored in the Winona Presbytery.

The First Presbyterian Church, Wausau, Wis., Rev. Frederick W. Eastwood, '14, pastor, and Rev. Arthur F. Perkins, '18, assistant pastor, conducted an unusually successful Daily Vacation Bible School this summer.

Claude S. Sprague, '15, and Fred Layfield, '12, conducted a three weeks evangelistic campaign in July and August at South Pittsburgh, Tenn. These services were under the auspices of the First Baptist Church of which Paul R. Hodge, '16 is pastor. There were sixty-five conversions, and many re-consecrations.

Stephen B. Dexter, '94, has resigned at Lincoln, Ill., to enter evangelistic work in the fall. In Lincoln he has been instrumental in cleaning up the pool rooms and in leading one of the proprietors to Christ.

Sarah C. Palmer, '12, conducted two Bible classes during the five weeks of evangelistic services directed by Baxter F. McLendon, '09, at Rockingham, N. C. The *North Carolina Christian Advocate* speaks highly of her work.

Henry Jacobs, '12, is in charge of the Rio Grande and Burlington Baptist Churches, Salt Lake City. These churches, which are a part of the Baptist Home Missionary work, minister to large and growing congregations.

Herman W. Lambert, '10, pastor Christian and Missionary Alliance church Akron, O., writes, "God has opened many places for me since coming here. The first month I spoke thirty-one times. This is a great field for work as thousands of rubber shop employees are located here."

William R. McCarrell, '12, pastor First Congregational Church, Cicero, Ill., is conducting a series of special meetings in a large tent. He is assisted by Joseph S. Flacks, '13, who has just returned from the Orient. Mr. McCarrell publishes a church paper called *The Church Tie*.

A letter has been received from Moses H. Gitlin, '20, Długa Ulica 5, Tdalbunawo, Walyn, Polska. He has under his care a few young Hebrew Christians who long to come to the Institute for training, and raises the question as to whether help could be secured to bring them here.

S. Graham Fraser, '17, pastor of the Culbertson Heights Presbyterian Church, Oklahoma City, Okla., called at the Publication Office June 15. He recently concluded a fortnight of services at the Presbyterian church, Meeker, Okla., which resulted in the addition of eighty to the membership.

Clarence M., '18, and Mrs. Keen conducted a four weeks campaign at the Baptist church at Laceyville, Pa., in May. The church was revived, souls saved and a number of young people volunteered for service. They are now at Silvara, Pa. The last two weeks of July and the first two weeks of August Mr. Keen will occupy the pulpit of the North Baptist Church, Wilmington, Del. He asks for prayer.

Mabel E. Allen, '19, sent the picture below of former students in Chentu, China. Her address has been changed to Chungking, China.



Back row, left to right: E. N. Meuser, '09; Mrs. Maude Sweetman Ricker, '14; H. J. Openshaw, '93; Mabel E. Allen, '19; F. F. Allen, '12; J. R. Muir, '07.

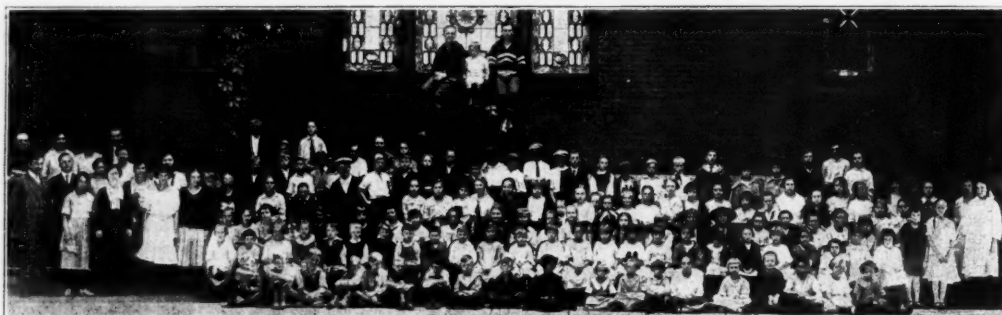
Front row, left to right: Mrs. Edna Speers Meuser, '07; Mrs. Lena Van Valkenburgh Openshaw, '93; Mrs. F. F. Allen, '12; Mrs. J. R. Muir.

Alexander A. Haggard, '19, recently closed an eight weeks evangelistic campaign in Gaffney, S. C., his home town. He writes, "I have a tent with a seating capacity of four thousand, and am preaching to audiences of from four to seven thousand every night. We are having revivals of the old fashioned type. Our people come to the altar and pray their way through to God."

Johannes J. Berner, '21, and Eldon T. Carter, '21, have been working together since leaving the Institute. They walked the greater part of the journey from Brussels, Belgium, to Digne, France, traveling nearly 2,000 kilometers on foot. Mr. Carter is working for the publisher of a magazine in Digne, and Mr. Berner has now gone to Italy.

William J. Meuller, '16, writes: "I wish to express my appreciation to the Institute for the helpfulness received the two years I was there. I received a great spiritual uplift. I also wish to thank the students of the 152 Building for their kindness in presenting me with the *Life of Charles M. Alexander*, and for their kindness to me while there."

Fred Layfield, '12, has been working among the bootleggers and moonshiners in the mountainous districts in the vicinity of Chattanooga, Tenn. He has established a Sunday-school which has an average attendance of eighty. This is held in a small tent. Within five weeks there have been seventeen professed conversions.



Daily Vacation Bible School of The First Presbyterian Church, Wausau, Wis.



Dr. William Lagerquist, '90, who has had 30 years' service as a missionary in China under the China Inland Mission, accompanied by Mrs. Lagerquist, has returned to the field after a two years' furlough, necessitated by an attack of the sprue. Outdoor life for the past year in Alberta, Can., restored his health. He was the first missionary to leave the institute for the foreign field. The Emperor of China, and later the President decorated Dr. Lagerquist in recognition of his heroic services under civil war conditions.

J. O., '16, and Mrs. Averill, '17, African Inland missionaries, are in America on furlough.

Writing in the July issue of Inland Africa, Jesse E. Raynor, '07, says: "Recently at our Gathugu out-station we had a service that will be remembered by the people of that district for many years. One of the most feared poisoners of that district who had professed to accept Christ as his Saviour wanted to make a public confession and burn all his poisons. The day was set, and the meeting well advertised throughout the district; and although it was a rainy morning there was a large crowd present."

From Monga 'Uele, Congo Belge, Africa, Mrs. Rowena Becker, '21, writes: "I am very happy in my work. The next nearest Protestant missionary is fifteen days on the one side and about twelve on the other. God is wonderfully keeping me and blessing His Word to the salvation of souls. Recently completed a three weeks evangelizing trip. Many responded to the gospel. The Catholics forbid the people to come near us, telling them they will go to hell if they do. It seems most wonderful to me that no harm comes to a woman alone in the midst of a cannibal tribe, sleeping in a grass house without even a door, in the heart of Africa. All praise to our God who never slumbers or sleeps, but is faithful and does exceeding abundantly above all we could ask or think."

Reunion of Institute Students at Tsaolisien, Shantung Province, North China. The names, from left to right, are:



Back row, H. J., '11, and Mrs. Maier, G. T., '14, and Mrs. Thiessen, Mrs. and F. W., '14, Wiebe, Peter Ratzlaff, '19, and L. H. Bartel. Middle row, J. J. and Mrs. Schrag, Mrs. and C. H., '07, Funk, Lena Gerber, '11, and Mrs. Peter Ratzlaff. Front row, Bena Bartel, Katherine Unruh, John Schmidt, Agnes Bartel, and Mary Epp. All are missionaries of the China Mennonite Mission Society.

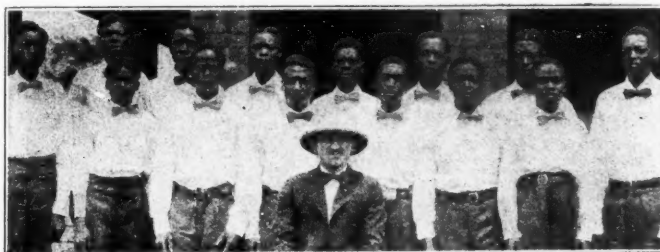


Taken aboard the Holland-American Liner New Amsterdam when Mr. A. Van Puffelen sailed for Holland on Aug. 12.

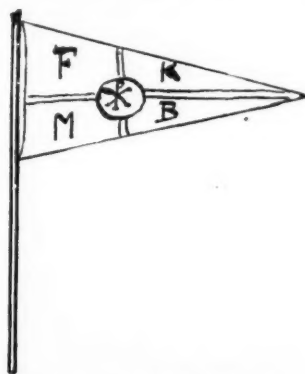
Top Row, left to right: Andrew Ruch '21 Harold Wentworth, '22.

Front row, left to right: Mrs. Andrew Ruch, '22; Pauline Todd, '22; Mildred Gile, '22; Mrs. Harold Wentworth, '22; Abraham Van Puffelen, '22.

W. G. Kensinger, '18, missionary at Charlesville, Kasai District, Congo Belge, W. Africa, is a teacher of the Bible Training School there. The picture given below shows the class of fourteen which graduated in December. Eighteen more graduated in April. The graduates immediately became teachers in out-stations. Alma Diller, '18 is working with Mr. Kensinger.



Rev. Paul Umlauf, who is conducting a class of about fifteen boys in Berlin, Germany, who are using the study materials of the Correspondence Department of the Moody Bible Institute, recently wrote a very interesting account of the activities of the boys and of their zeal in evangelistic work and their love for gospel singing. He sends us a sketch of a banner that they are using, which we here reproduce. The letters are initials of four German words, *Freiwilliger Knaben Missions Bund* which may be translated into English as *Voluntary Boys' Mission Band*.



The banner of the boys in Berlin, Germany studying the Synthetic Bible Course.

P. J. Andreasen, '16, is located in the Assemblies of God mission, Partabgarh, Oudh, India. He writes: "The needs here are so tremendous that it is only as we receive strength from on high that we dare to face them. In our 1440 square miles of territory with more than 2,000 villages, there is not a single Indian Christian assembly or preacher."

#### BORN

To H. Edwin V., '06, and Mrs. (nee Gertrude Wonnik, '06) Andrews, a daughter, Edith Jeanne, August 8.

#### DIED

J. Alexander McLennan, of Lancaster, Ont., a correspondence student, died March 10, 1922.

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## NEWS FROM THE CLASS OF APRIL, 1920

Herbert M. Griffin is attending the Northern Baptist Seminary, Chicago.

Mr. and Mrs. Vryo A. Nummi are in charge of a mission station at Yungshuen, Hunan, China, while their predecessors are on furlough. This district is facing a famine.

Susan E. Beers is studying the language in Choshi, Chiba Ken, Japan.

Elsie A. Robinson is stationed at Ebenezer Mission, Del Rio, Tenn.

Harold P. Blanchard is field representative for the Institute in New York State, 310 Bird Ave., Buffalo.

Marie Duffie is missionary for the City Rescue Mission, South Bend, Ind.

J. Earl Gindlesperger is pastor of a Baptist and two mission churches, Brissie, Pa.

Gessine Plauack has announced her engagement to C. L. Walford, '21, and they are planning to take further preparation for missionary work in Africa.

Annie Ludwig gave up college for a year to care for her cousin's seven motherless children in Stevens, Pa.

Irene Bartling sailed for Africa in February.

Mrs. Bertha Martin Troutner and her husband have been doing mission work in Chicago, but expect to enter the evangelistic field this summer.

H. Nell Malen is engaged in evangelistic work.

Edward O. Kehler, Lebanon, Pa., has been studying for the ministry.

Herbert G. Carlborg resigned from People's Congregational Church, Chicago, and traveled last summer in the interest of the Susan Gray Memorial, but is now in Union City, Pa., resting on account of troublesome eyes and nerves.

Hazel Chamberlain expected to sail for South America the last of March.

Mahala Williamson was a Bible teacher in the schools of Hereford, Tex., for a year, but is now staying at home in Midway, Pa., on account of her mother's ill health. She is teaching music and has 45 pupils.

A. E. Moore is a pastor in Woodward, Okla., and reports 77 new members in eighteen months.

Jos. T. Larsen is doing evangelistic work in Wisconsin.

Grace Darling is instructor of Domestic Economy and Manual Arts at the Institute.

Florence Shoop, after working as city missionary in Syracuse for six months, was married to Roy J. Stewart, '20, and is now in New Concord, O., where her husband is attending Muskingum College.

Harry P. Wootan is on the music faculty of Cumberland College, Williamsburg, Ky.

G. A. Eakins was ordained by the Cumberland Mountain Presbytery last September and is stationed at Huntville, Tenn.

Denn M. Wagener is working in a mining district, New Alexander, Pa.

Ether Bain worked among the mountaineers at Hill Top, Ark., last year, but had to return to her home in Detroit because of ill health.

Lillian Anderson is in training at Grace Hospital, Detroit, Mich.

Elizabeth DeYoung is in Richards Town, Bangalore, S. India, under Ceylon and India General Mission.

Anton A. Schermer is attending Hope College, Holland, Mich.

Katherine Clause is at home, 674 E. Cuyahoga Falls Ave., Akron, O.

Grace Farr is stationed at Taichow, Ku, China.

Mrs. Rowena Becker is in the heart of Africa, Monga, l'Uele, Congo Belge.

Miss Inga Helland is in Manesoa Benenitra, Betroka via Tananarivo, Madagascar.

## CLASS OF DECEMBER, 1919

Mabel E. Allen is a missionary under the Methodist Board in Chengtu, China.

Evangeline Andre has been doing kindergarten work at Marcy Center, Chicago.

Julia A. Astroth is a mission worker in Holliday's Cove, W. Va.

Ada R. Bagwell is in Hagan, Va.

Carrie Bosserman is a worker at the Mothers' Memorial, Cincinnati.

Clara M. Brown has charge of a Baptist church of 52 members, Pewaukee, Wis.

Anna Buland is taking hospital training in Chicago preparatory for the foreign field.

Mrs. Ruth Nelson Bulander is doing home missionary work with her husband under the American Sunday School Union, Crookston, Minn.

Arthur M. Clarke is pastor of Immanuel Baptist Church, Mishawaka, Ind.

H. D. Clarke is now on the staff of the Institute Extension Department.

Mr. and Mrs. Harry Colas are working in Jersey Shore, Pa., R. F. D. 4.

Catherine Duff sailed for India last fall under Ceylon & India General Mission; address, 6 Pottery Road, Richard's Town, Bangalore.

Marie B. Faust is a home missionary in Dry Creek, W. Va.

Mrs. Anna Pedersen Fletcher was in Chicago last year while her husband attended McCormick Seminary, but has now gone East.

Mabel C. Fraser worked among the Italians at Olivet Institute in Chicago last year.

William A. Genheimer sailed in February for Musonwedzi, N. Rhodesia, S. Africa, under the South Africa General Mission.

Martha L. Girten is an examiner in the Correspondence Department at the Institute.

Eleanor Hanson is in training in a Chicago hospital to become a missionary nurse.

J. M. Hartman has two churches near Wakarusa, Ind.

John Hulzer is a Methodist pastor, Glassboro, N. J.

Hilda M. Huppert is church missionary for the Fourth Baptist Church, St. Louis.

Victor E. Isaacson is studying at the Baptist Theological Seminary, Chicago.

Wm. L. Jester is studying at Maryville College, Maryville, Tenn., in preparation for foreign mission work.

Charles Jollay is associate pastor, Baptist church, Suffolk, Va.

Neva Jordan is at present in Chicago.

Mrs. Jessie A. Koontz has several Bible classes in Joplin, Mo.

Lille Lindsey is working with Dr. Dale at East Liberty Presbyterian Church, Pittsburgh.

Mrs. Gertrude Long is the wife of a Methodist pastor, Blue Mound, Ill.

Gilbert Miles is studying at the Northern Baptist Seminary, Chicago.

M. W. Mosbacher studied at Lewis Institute, Chicago, last year in preparation for missionary work in Africa. He is now in St. Louis, 2619 Missouri Ave.

H. H. Moser was married last fall and is pastor of the Mennonite church, Grabbill, Ind.

Mary Newton is preparing for missionary work in Africa, expecting to sail this spring.

David A. Noble is studying at Pikeville College, Pikeville, Ky. He is also physical director and Bible instructor.

Viola Nourse has another year of hospital training in Minneapolis and then expects to go to India.

Ida Peltz is doing Jewish Mission work, 1914 S. 6th St., Philadelphia.

Mina Fletcher is attending Denison University, Newark, O.

Mrs. Helen Bell Powell gave up her work as director of religious education in the Y. W. C. A., Kalamazoo, Mich., to be married, and is now in Palo Alto, Cal.

Gertrude E. Riecke is a missionary in Honduras, Central America.

Hazel Ryckman sailed for Africa recently under the Sudan Interior Mission.

Mrs. Helena Salmon Schmaugemeier is expecting to go to Africa this year with her husband and baby.

Sarah Sloan is working in Lake Forest, Ill.

Ralph E. Stewart is in evangelistic work with Dr. H. Wyse Jones of New York Baptist State Convention.

Mrs. Ruth Lamberton Supplee sailed for India last fall under American Baptist Mission Society.

Pauline Thiers is a missionary in Koon Shan, Sai Ch'in, S. China.

Henry O. Tweed is studying at Wheaton College, Wheaton, Ill.

Grace Williams is a pastor's assistant in Wilmington, Del.

Roscoe F. Wilson, Plymouth, Ind., is engaged in evangelistic work.

C. L. Winters is in Monon, Ind.

Johanna H. Wunderlich is a Bible teacher in the Chicago Lutheran Bible School.

## THE DEATH OF BISHOP SAMUEL FALLOWS

This distinguished clergyman was the supreme head of the Reformed Episcopal church in North America, and was a conspicuous figure in Chicago's public life for more than half a century. He died in Chicago on September 5, at the advanced age of 87. Bishop Fallows was born in England, but while still a boy emigrated to America and became acquainted with prairie life.

He was graduated from the University of Wisconsin, and at a very early period of life was made president of the embryonic University at Galesville, Wis. He married a sister of former Bishop Frederick D. Huntington, of New York. When the Civil War broke out he volunteered and was lieutenant-colonel, soon becoming colonel of the forty-seventh Wisconsin, and afterward brevetted brigadier-general.

For years he was active in educational matters, and in 1875 was called to St. Paul's Reformed Episcopal Church of Chicago.

From his pulpit Fallows consistently preached strenuous good citizenship. He was a fervent admirer of Theodore Roosevelt, and lived a life little less

strenuous than the late president's. He rendered his country important aid in the Spanish-American war and later in the war with Germany. He was very prominent in Grand Army circles, and affiliated with all men who were true Americans.

He was a trustee of the United Societies of Christian Endeavor, editor-in-chief of the *Human Interest Library*, chairman of the Grant memorial committee, president of the Chicago School for Home Nursing and president of the Society of the Army of Tennessee.

The passing of Bishop Fallows so soon after that of Bishop Cheney is a great blow to the Reformed Episcopal church in Chicago and the United States.

## THE PACIFIC GARDEN MISSION

The forty-fifth anniversary of the organization of this famous mission was held September 15-17, the services consisting chiefly in prayer, praise and testimony.

Three great missions are operated by this central one. One at 67 W. Van Buren St., one at 1009 Union Ave., and one at 6342 Cottage Grove Ave. The superintendents of these missions are highly trained men, and they are offering their service to Chicago churches in the following departments: Boys' work, adult Bible classes, open air work, and Sunday-school singing.

Correspondence should be addressed to Louis A. Crittenton, general superintendent, Room 305, 123 W. Madison St., Chicago. Telephone, Randolph 3617.

## BISHOP NUELSEN DOCTORED

Nothing is more indicative of the great changes taking place in Germany, especially in the religious life of the former empire, than the recent bestowal of the highest honor of the theological faculty of the University of Berlin upon Bishop Nuelsen of the M. E. church. When the degree of *Doctor Theologiae Honoris Causa* was bestowed upon Bishop Nuelsen, Germany formally accepted one of the "hated and despised sects," which but a short time ago were a thorn in the flesh to the State church authorities, as an equal. Dr. Nuelsen has been for a number of years bishop of the M. E. church in Germany, Austria and Switzerland, and has since the war been directing the magnificent welfare work the American M. E. church has been carrying on in Germany and Austria. It was in recognition of these services that the faculty of Berlin University did the unprecedented thing of bestowing the Doctor's degree upon some one outside the State church circles.

## CHRISTIAN FUNDAMENTAL LITERATURE

The Colportage Association, 822 N. LaSalle St., has a few copies of *Scriptural Inspiration vs. Scientific Imagination* in stock. This book contains the messages delivered at the Christian Fundamentals Conference at Los Angeles in June.

Moody Bible Institute Monthly

## MARY MORRILL AND GENERAL FENG

That which follows is the monthly "Pray for Revival" appeal from the Great Commission Prayer League in October, and is gladly given space.

The absorbingly interesting story of the conversion of General Feng, the "Chinese Christian Fighter," was told in *The Literary Digest* of August 12, quoting in part *The Christian Advocate* and *The Sunday School Times*. Mary Morrill was an American missionary, who in 1900, was beheaded by the Boxers; and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

"Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him."

It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted in Feng's conversion in 1911. During the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later through Feng to thousands of other Chinese. And now the story is being told throughout America and all the world, and out of it will come, under God, flaming evangelists and revived pastors and missionaries. Think what it would mean for God if EVERY ONE of the 200,000 pastors and missionaries and evangelists of the world were as imbued with the spirit of revival as was Mary Morrill and as is today General Feng. Multitudes will be if you who read these lines pray persistently and believingly and prevailingly—if you pray for revival.

## A FUNDAMENTALS CONFERENCE IN SAN FRANCISCO

This conference was held July 2-9 under the direction of W. E. Pietsch, '12, and on its program several present-day leaders of Fundamentalism, including Rev. W. B. Riley, D. D., and Rev. J. W. Lawrence, D. D., were found. The interest that was aroused in Bible study in these conferences on the Pacific Coast was to Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary, almost a revelation.

October, 1922

## "SOME MOTHER'S GIRL"

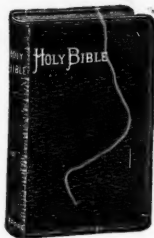
Mrs. J. A. Gore, who is a student in the Correspondence Department of the Moody Bible Institute, has written a book with the above title expressly for the purpose of warning girls of the dangers of life, and to assure those who may be down in sin that there is a loving Saviour who can deliver and cleanse them. Her address is 1532 Euclid Ave., Philadelphia, Pa.

## MASSACHUSETTS' BIG SUMMER INSTITUTE

With a well-rounded program of conferences, addresses and good times, the sixteenth annual institute of the Massachusetts' Christian Endeavor Union was held at Northfield, August 14-21. In addition to the Round Top meetings and the evening addresses, this year's program included classes in Bible study, missions, expert endeavor, vocational training, elementary and advanced union work, and conferences for local society workers, junior and intermediate leaders, introduction, press and alumni superintendents.

Among the speakers were Rev. Francis E. Clark, D. D., Rev. Herbert Judson White, D. D., Hartford, Conn., Dr. Samuel H. Woodrow, Newton Center, Mass., Dr. Abram E. Cory, New York City, and Rev. Arthur V. Rudman, Springfield, Mass.

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"Calendars all sold. Wish we had ordered

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as we had so many extra calls." Certainly your

Church can do what hundreds of others are

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## Messenger's Scripture Text Calendars



Over 3,500,000 of these Wonderful Scripture Text Calendars were sold for 1922. Our 1923 Calendar is beyond doubt, the greatest work of its kind ever produced. The beautiful color work, the exact reproduction of famous paintings, make it greatly treasured in every home. By referring to the Scripture Text Calendar you can immediately tell what the Sunday School Lesson will be for any Sunday in 1923. Also a 200-Year Calendar by the use of which you can locate the day of the week on which you were born, or any important event in history and the Easter Sundays between shows the standard time

1860 and 1955. A Table around the world.

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### REV. SIDNEY M. BERRY DECLINES

Dr. Berry was called to be the successor of Rev. J. H. Jowett at the Westminster Church of London, but has declined the call and will remain with the Carr's Lane Church of Birmingham, England. This call elicited wide-spread interest throughout the Christian world, largely because of the great prominence of the man called and the man whose place he was to take.

### DR. SHELFORD'S NEW WORK

Rev. M. T. Shelford, D. D., who was dean of the Practical Bible Training School, Bible School Park, N. Y., has accepted a similar position on the Union Missionary Institute, Brooklyn, N. Y. The National Bible Institute under whose auspices the work is conducted reports an enrolment of students for next year that will make necessary the rental of an additional building.

### REMINISCENCES OF SLAVERY DAYS

A special Bible was recently given to a church, by the Scripture Gift Mission, the membership being composed largely of the descendants of the last slaves who were brought over to the United States from Africa. Four of the members of the church were ex-slaves, natives of Africa and brought over in 1858 on the last slave ship. In Alabama there are 275 teachers who are studying, and a number of them are reading the Bibles that were given to them sometime ago by this mission.

### AN EVANGELICAL COLLEGE

Taylor University, located at Upland, Ind., recently reorganized on an independent basis, is pushing forth most energetically, and announces that the institution stands for gospel truth and that the faith of young people who complete study there will not be destroyed. It fosters the revival spirit among the students; extravagance of all kinds is discouraged, and extreme athleticism is not permitted, although healthful physical exercise is required. The student at the university will not become narrow or sectarian. A new president is being chosen and a general forward movement is on the program.

### PRESBYTERIANS PLAN TEMPLE

Plans for the erection in Washington of a great Presbyterian temple, or, as an alternative, a large Presbyterian building to house an auditorium and offices for other religious uses, have been announced by the Presbytery of Washington City.

The vision of a great Presbyterian cathedral was first conceived by the late John M. Harlan, associate justice of the United States Supreme court, and it was said to have been the disappointment of his life that he was unable to bring his ideal to fruition.

As furthered by a committee of Washington pastors, the plans include a building to be erected at a cost of approximately \$10,000,000, to be contributed by members of the Presbyterian church (North) from every part of the country as a gift to the capital city.—*Daily News (Chicago)*.

### MODERN CHURCH TERMED LAX

The modern church was flayed for its laxity and indifference by the Rev. Paul G. Prokopy of Chicago in his sermon at the opening of the Thirtieth Annual International Walther League Convention here, July 16.

"There probably has never been a time when the world was so torn by doubts and fears; when there was so much deceit and fraud," he declared. "The disregard of law and order borders on mob rule. Pleasure madness and money madness are the great idols that engross the attention of countless thousands. There is something wrong with the world. Decay has set in. The so-called social gospel is turning churches into mere social clubs."—*Daily News (Chicago)*.

### DEATH OF ROBERT S. MARTIN

Robert Stephen Martin, former assistant district attorney, Pittsburgh, Pa., and husband of Mrs. M. A. Martin, a friend who has long been helpful to the Institute in many ways, died suddenly on Aug. 22. Mrs. Martin's friends in the Institute extend their sympathy and pray for God's grace to sustain her in this heavy sorrow.

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A most important thing it is to get religious truth before the people in a way that they will read it, and become savingly acquainted with Christ. The religious paper, tract, leaflet or book becomes a very important agency. It should be emphasized a thousand times more forcefully and persistently, than it is. Through the printed page many people may be reached, and there should be a constant campaign for reaching them in this way.

Many a person has been brought to Christ by being led to read a tract or a religious paper or book. We should be making our efforts to bring the truth to those who are not in the way of being reached by it, unless we make some special efforts to attract their attention and win them to notice and heed what they need to know about God and their souls.

Years ago the colporteur was one of the regular agents of the church in distributing the truth. Up and down throughout the land these men went, from home to home, selling and giving away religious books and tracts. One of these men, Harlan Page, rejoiced to know that he had led one hundred souls to salvation. This same work needs to be done today. Of course the secular papers and magazines are widely distributed, through sale on the street and on news stands, and carried everywhere by the rural free delivery of the mail service. But all of this does not take the place of religious truth, and there is, in many places, no way of getting this to the people, unless it is carried to them by the colporteur and sold or given away in their homes. There is nothing to take the place of the old-fashioned tracts, in such form as to attract the attention and to touch the heart.

The matter is worthy of profound consideration. It will not do to allow a generation to grow up feeding only upon the chaff of secular reading. If it is thus permitted, our nation will lose its religious tendencies and become shallow and secular.—From editorial in *Herald and Presbyter*.

Pray for colporters and "book missionaries" everywhere.

October, 1922

## THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of San Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted to God by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admiral Coligny, the leader of the reformation in France. But the tract had not finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beam!" Who knows what the power of this tract may be?

## FREE GRANTS OF BOOKS

The following donations of the Moody Colporteur Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named from August 1 to 31, 1922, inclusive:

**Prison Book Fund:** New York, 21 books, 25 Pocket Treasury, 45 Gospels. Georgia, 321 books, 270 Gospels. Louisiana, 25 books, 25 Gospels. Arizona, 35 books, 25 Gospels. North Carolina, 25 Pocket Treasury. Michigan, 71 books, 45 Gospels. Pennsylvania, 235 books, 65 Pocket Treasury. Washington, 50 books, 75 Pocket Treasury. Illinois, 164 books, 25 Pocket Treasury, 50 Gospels. Missouri, 25 books.

**Pioneer Book Fund:** Montana, 227 books, 191 Pocket Treasury, 150 Gospels. South Dakota, 150 books, 75 Pocket Treasury, 75 Gospels. North Dakota, 35 books, 30 Gospels. Minnesota, 25 books, 50 Gospels. Colorado, 15 books, 15 Gospels. Arizona, 10 books. Idaho, 50 books, 50 Gospels.

**Latin Book Fund:** Cienfuego, Cuba, 50 books. Paraguay, 54 books. Morocco, North Africa, 100 books. Morelos, Mexico, 35 books. Chiapas, Mexico, 200 books. Ponce, Porto Rico, 72 books. Santo Domingo, Rep. Dom., 100 books. Chile, S. A., 50 books. Temuco, Chile, 50 books. El Salvador, C. A., 50 books. Guatemala, C. A., 450 books. Carlsbad, New Mexico, 50 books. Mexico, 100 books. Lima, Peru, 12 books. Puerto Cabello, Venezuela, 276 books. Argentine, 904 books. Oriente, Cuba, 200 books.

**Hospital Book Fund:** Alabama, 3 books. Illinois, 25 Pocket Treasury. Arizona, 10 books.

**Lumber Camp Book Fund:** California, 50 books, 25 Pocket Treasury, 100 Gospels.

**Africa Book Fund:** Cape Province, Union of South Africa, 50 books. Gold Coast, South Africa, 2 books, 1 Pocket Treasury.

**Alaska Book Fund:** Wales, Alaska, 30 books.

**Fire Station Book Fund:** Illinois, 10 books.

**Lodging House Book Fund:** Illinois, 60 books.

**Life Saving Station Book Fund:** Michigan, 50 books.

**Miners' Book Fund:** Kentucky, 75 books, 30 Gospels.

**India Book Fund:** California, 40 books.

**Mountain Book Fund:** Virginia, 180 books, 100 Pocket Treasury, 65 Gospels. Kentucky, 70 books, 55 Gospels. Tennessee, 20 books. North Carolina, 18 books.

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**Alaska Book Fund:** 2 Contributions, \$1.25; **Army and Navy Book Fund:** 2 Contributions, \$20.10;  
**Fire Station Book Fund:** 1 Contribution, \$1.00;  
**Hospital Book Fund:** 6 Contributions, \$35.64;  
**Hotel Room Book Fund:** 1 Contribution, \$1.00;  
**India Book Fund:** 3 Contributions, \$7.60; **Latin America Book Fund:** 51 Contributions, \$411.11;  
**Life Saving Station Book Fund:** 1 Contribution, \$1.00; **Lodging House Book Fund:** 2 Contributions, \$2.10; **Lumber Camp Book Fund:** 2 Contributions, \$5.10; **Miners' Book Fund:** 2 Contributions, \$3.35; **Mountain Book Fund:** 6 Contributions, \$15.60; **Pioneer Book Fund:** 17 Contributions, \$63.06; **Prison Book Fund:** 152 Contributions, \$855.98; **Railroad Men's Book Fund:** 1 Contribution, \$1.10; **Seamen's Book Fund:** 2 Contributions, \$5.10.

"As thy days thy strength shall be."

God has sent this word to me.

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JAMES M. GRAY, Editor.  
J. H. RALSTON, Associate Editor.  
S. A. WOODRUFF, Publishing Agent.

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## Moody Bible Institute Monthly

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